DA 30 .G7 1899 v.1
Green, John Richard, 1837-1883.
A short history of the English people

THE · WORLD'S GREAT · CLASSICS

· LIBRARY · COMMITTEE

TIMOTHY DWIGHT, D.D. LL.D.
RICHARD HENRY STODDARD
ARTHVR RICHMOND MARSH, A.B.
PAVL VAN DYKE, D.D.
ALBERT ELLERY BERGH

·ILLVSTRATED · WITH · NEARLY · TWO · HVNDRED · PHOTOGRAVVRES · ETCH · INGS · COLORED · PLATES · AND · FVLL · PAGE · PORTRAITS · OF · GREAT · AVTHORS ·

CLARENCE COOK · · ART EDITOR

· THE · COLONIAL · PRESS ·
· NEW · YORK MDCCCXCIX ·

A SHORT HISTORY OF THE ENGLISH PEOPLE

BY

JOHN RICHARD GREEN

WITH A SPECIAL INTRODUCTION BY

ALBERT S. COOK, PH.D., L.H.D.

PROFESSOR OF ENGLISH LANGUAGE AND LITERATURE

AT YALE UNIVERSITY

REVISED EDITION

VOLUME I

THE COLONIAL PRESS

·FIFTH·AVE· ·NEW·YORK·

Copyright, 1899,
By THE COLONIAL PRESS.

SPECIAL INTRODUCTION

SOME one has said that Carlyle's "French Revolution" is an epic rather than a history. Such a statement may be either a censure or a compliment. It is a censure if it implies that the historian has allowed his imagination to seduce him from a strict allegiance to truth. It is a compliment if it signifies that imagination and sympathy have selected for the historian the past of which he was to treat, have evoked men and women from dusty manuscripts and obscure books, have caused his heart to throb with their passionate hopes and agonizing regrets, and have guided his pencil as he strove to reproduce the form and pressure of a buried time. In the youth of every people there is a period when history and epic narrative are scarcely distinguishable. Later come the pragmatic or scientific historians, who, endeavoring to free themselves from partisan bias, relate events simply, deduce principles from facts, and interweave a philosophy of history with history itself. These latter, however precious they may be to the student, have never charmed the general reader like the poetic historians, for where one man is a philosopher, ten, nay a hundred, are poets; or, in other words, sober, unadorned reason appeals to but few, while picturesque description, moving incident, and the glow of ardent feeling captivate the many. To the class of poet-historians, a class of which Herodotus is the first European representative, belongs the author of the "Short History of the English People," John Richard Green.

The story of his all too brief life is soon told. He was born at Oxford, December 12, 1837. Sent at eight years old to Magdalen College School, where, as well as at home, he was indoctrinated with Toryism and High Church principles, he remained there until he had reached the sixth form. From here he was removed to the charge of two private tutors in succession, Dr.

Ridgway, and Mr. C. D. Yonge, of Leamington. When he was about fifteen years of age, Mr. Yonge induced him to compete for a scholarship at Jesus College, Oxford, which he won. He deferred entering upon residence until 1856, and then devoted himself with ardor to his favorite pursuits, including archæology and history, somewhat to the neglect of the established curriculum. While at college he attracted the notice of Dean Stanley, then canon of Christ Church, who took an interest in his studies, and gave him valuable direction with respect to their pursuit. In 1860 he entered orders, and became curate of St. Barnabas', King Square, a church in the East End of London. Here, as later (1863) in the desolate parish of Holy Trinity, at Hoxton, and again in a mission-curacy at St. Peter's, Stepney, he labored with intense energy, and to the serious detriment of his health. In 1865 he became vicar of St. Philip's, Stepney, which he somewhere describes as a "parish of dull straight streets of monotonous houses, already marked with premature decay, and here and there alleys haunted by poverty and disease and crime." Perceiving the dire need on every hand, he bestowed his own salary in benevolence, and supplemented it by writing articles, often in feverish haste, for the "Saturday Review." He said of his clerical income, "I get 300 pounds, and it costs me 700 pounds." In August, 1866, the cholera raged in the East End, and he toiled manfully, by day and by night, for the relief of suffering and the burial of the dead. The winter of 1867-68 was one of appalling distress among the poor, and Green found his powers overtaxed by the labors into which he threw himself heart and soul. In 1869 he was forced by disease to resign his living, but he entered at once upon new duties as librarian at Lambeth Palace. Of this time he afterward said, "I had great dreams for awhile of ambition, and then Andrew Clark met me in the street and told me I might die in six months!" From this period on he found himself obliged to spend much time in the South of France or in Italy, on account of his tendency to consumption. At every interval of leisure he had been assiduously prosecuting his historical studies, and in 1874 appeared his "Short History of the English People." So much care had been lavished upon its composition that when, after repeated rewritings, the greater part of it was already stereotyped, it was

entirely recast in order to satisfy the exacting taste of its author. Its success was instantaneous. In the first year 32,000 copies were sold, and no fewer than 100,000 more before its revision in 1888. Nor was its vogue merely a popular one. It used to be said, we are told, that when men leaving Oxford wished to improve their minds, if they were rich they travelled, and if they were poor they read Green's "Short History." This, though jestingly said, yet shows the estimate in which the book was held by university men. In 1877 he reprinted some of his early papers as "Stray Studies in England and Italy." He himself though that his most delicate work was in the essay entitled "Buttercups," and his best criticism that on Virgil, both contained in the volume last mentioned. In 1877 he married Miss Alice Stopford, daughter of Archdeacon Stopford, and in her found a true helpmate, at once intellectual and tender. In 1879 appeared his "Readings from English History." In 1877-80 was published a revision and expansion of his "Short History" in four volumes, under the title, "History of the English People." In 1880 he and Mrs. Green wrote a "Short Geography of the British Isles." In 1881 he edited "Addison's Select Essays." In 1882 he issued "The Making of England," the ripest fruit of his genius. Of this the first chapter was rewritten ten times before he was satisfied with it, much of the book five times, and other parts three times. In 1882 he left England for Mentone, and there, growing steadily weaker, died on March 7, 1883. His "Conquest of England" was not published till the end of that year.

The man has been sketched for us by one of his associates during his pastoral life in East London, the author of "Music and Morals," Rev. H. R. Haweis: "That slight nervous figure, below the medium height; that tall forehead, with the head prematurely bald; the quick but small eyes, rather close together; the thin mouth, with lips seldom at rest, but often closed tightly as though the teeth were clenched with an odd kind of latent energy beneath them; the slight, almost feminine hands; the little stoop; the quick alert step; the flashing exuberance of spirits; the sunny smile; the torrent of quick invective, scorn, or badinage, exchanged in a moment for a burst of sympathy or a delightful and prolonged flow of narrative—all this comes

back to me vividly! And what narrative, what anecdote, what glancing wit! What a talker! A man who shrank from society, and yet was so fitted to adorn and instruct every company he approached, from a parochial assembly to a statesman's reception! But how enchanting were my walks with him in the Victoria Park, that one outlet of Stepney and Bethnal Green! I never in my life so lost count of time with any one before or since. . . . I have sometimes, after spending the evening with him at my lodgings, walked back to St. Philip's Parsonage, Stepney, towards midnight, talking; then he has walked back with me in the summer night, talking; and when the dawn broke it has found us belated somewhere in the lonely Mile End Road, still unexhausted, and still talking."

The portrait prefixed to "The Conquest of England," and to the illustrated edition of the "Short History," is said by Mr. Loftie to be "very like in the intensity of the expression, but not so much so in the features." He adds: "The nose was very small, and was overshadowed by the brow of the highly developed forehead. In a cloak-room you could always recognize his hat by its extraordinary diameter. The eyes were rather sunk, and were not, I think, quite straight, but no one who ever encountered them could forget their keenness—their appearance of being able to see through anything. He was very conscious of his own bodily insignificance. . . . He was a great admirer of physical beauty, both in men and women, and especially of tallness."

Green's merits as a historian have been determined for us by his peers. When his "Short History" first came out, several critics, especially one in "Fraser's Magazine," attacked him on the score of inaccuracy. At first these denunciations produced in some quarters an impression unfavorable to his merits, but it was soon apparent that certain errors were trifling and could be easily corrected, and that, for the rest, it was not so much a question of error as of difference of opinion. When all concessions had been made to adverse criticism, it still remained true that the book was hailed with joyful enthusiasm by the reading public, and this verdict has been sustained by the deliberate utterances of the most cautious and scholarly experts. Here, for example, is an extract from an admirable article,

published in 1883, by James Bryce, author of "The American Commonwealth:" "We have no one, and we may not for many years to come have any one, in whom so much knowledge and so wide a range of interests are united to such ingenuity, acuteness, originality of view, and to such a power of presenting results in rich, clear, and pictorial language. . . . The characteristic note of his genius was also that of Gibbon's, the combination of a perfect mastery of multitudinous details with a large and luminous view of those far-reaching forces and relations which govern the fortunes of peoples and guide the course of empire. This width and comprehensiveness, this power of massing for the purposes of argument the facts which his art has just been clothing in its most brilliant hues, is the highest of all a historian's gifts."

Another stalwart champion is Gardiner, the historian of England in the seventeenth century: "That which impressed him most in men was that they were alive. That which he saw in history was the continuous life of the race, the change of thought which makes each generation differ from the last. . . . The danger has been that this work might be done in such a way as to repel all but a select circle. Mr. Green has shown that it yields itself to high imaginative treatment. When the faults of his work are pointed out, I feel inclined to answer with Galileo,—'*E pur si muove*' ('And yet it moves')." The opinion of Dr. Stubbs, the present bishop of Oxford, is especially interesting, because, though in one sense Green's master, his temperament, and consequently his style, are widely different from those of Green: "He combined, so far as the history of England is concerned, a complete and firm grasp of the subject in its unity and integrity with a wonderful command of details, and a thorough sense of perspective and proportion. All his work was real and original work. . . . Like other people, he made mistakes sometimes; but scarcely ever does the correction of his mistakes affect either the essence of the picture or the force of the argument."

Green was so impressionable as to be a man of his generation. In this respect he differs, for example, from Tennyson and Browning. Like Victor Hugo and Renan, he was reared under conservative influences, but soon forsook Toryism for liberal

principles, and, while never ceasing to respect and love the church, grew gradually to lead a life independent of it. Like Taine, he was an ardent student of physical geography and an exponent of its effects upon the history of his people. Like both Taine and Renan, and, we may add, Michelet, he had the gift of luminous exposition, of vivid description, and of rapid movement; like them, too, he had reasoned out the philosophy of his subject, but expounded it, for the most part, only by the course of his narrative. Poet that he was, his design, his drift, was inwrought into the very substance of his work. One feels it as the animating spirit of the whole, and is not too eager to contemplate it as an abstraction. Yet, if curiosity respecting the novelty of his conception is aroused, it might best be gratified by Green's own words: "The aim of the following work is defined by its title; it is a history, not of English Kings or English Conquests, but of the English People. . . . If some of the conventional figures of military and political history occupy in my pages less than the space usually given them, it is because I have had to find a place for figures little heeded in common history—the figures of the missionary, the poet, the printer, the merchant, or the philosopher."

It is this which endears the author and his book to us. He depicts, and nobly depicts, the vicissitudes—the struggles, the defeats, the triumphs—which mark the gradual emergence of a great people from under the shadow of the successive despotisms which have sought to enthrall and oppress it. He had learned to know and love the poor, in all their misery and squalor, by his work among them; and he devoted his life to them even more effectively by the composition of his "History." He is the spokesman, the herald, of the advancing People, and while wrong yet remains to be redressed, the epic of their slow and as yet incomplete deliverance will be dear to them.

Loving music, painting, natural scenery, and little children, and devoid of that verbal memory the lack of which must have sadly hampered him in his undertaking, he devoted himself, under the stress of bodily pain and weakness, and in the face of rapidly approaching death, to the service of humanity. To quote his own words to another: "To work well we must look

to the end—not death, but the good of mankind." And so he labored to the last. That it was in the spirit of the Master and Friend of men we need no other testimony than his book itself; yet it is pleasant to find his confession recorded in a letter to a friend: "What seems to grow fairer to me as life goes by is the love and grace and tenderness of it; not its wit, and cleverness, and grandeur of knowledge—grand as knowledge is—but just the laughter of little children, and the friendship of friends, and the cosy talk by the fireside, and the sight of flowers, and the sound of music."

ALBERT S. COOK.

GREEN'S PREFACE

THE aim of the following work is defined by its title; it is a history not of English Kings or English Conquests, but of the English People. At the risk of sacrificing much that was interesting and attractive in itself, and which the constant usage of our historians has made familiar to English readers, I have preferred to pass lightly and briefly over the details of foreign wars and diplomacies, the personal adventures of kings and nobles, the pomp of courts, or the intrigues of favorites, and to dwell at length on the incidents of that constitutional, intellectual, and social advance in which we read the history of the nation itself. It is with this purpose that I have devoted more space to Chaucer than to Crécy, to Caxton than to the petty strife of Yorkist and Lancastrian, to the Poor Law of Elizabeth than to her victory at Cadiz, to the Methodist revival than to the escape of the Young Pretender.

Whatever the worth of the present work may be, I have striven throughout that it should never sink into a "drum and trumpet history." It is the reproach of historians that they have too often turned history into a mere record of the butchery of men by their fellow-men. But war plays a small part in the real story of European nations, and in that of England its part is smaller than in any. The only war which has profoundly affected English society and English government is the Hundred Years' War with France, and of that war the results were simply evil. If I have said little of the glories of Crécy, it is because I have dwelt much on the wrong and misery which prompted the verse of Longland and the preaching of Ball. But on the other hand, I have never shrunk from telling at length the triumphs of peace. I have restored to their place among the achievements of Englishmen the "Faerie Queen" and the "Novum Organum." I have set Shakspere among the heroes of the Elizabethan age and placed the scientific inquiries of the Royal Society side by side with the victories of the New Model. If some

of the conventional figures of military and political history occupy in my pages less than the space usually given them, it is because I have had to find a place for figures little heeded in common history—the figures of the missionary, the poet, the printer, the merchant, or the philosopher.

In England, more than elsewhere, constitutional progress has been the result of social development. In a brief summary of our history such as the present, it was impossible to dwell as I could have wished to dwell on every phase of this development; but I have endeavored to point out at great crises, such as those of the Peasant Revolt or the Rise of the New Monarchy, how much of our political history is the outcome of social changes; and throughout I have drawn greater attention to the religious, intellectual, and industrial progress of the nation itself than has, so far as I remember, ever been done in any previous history of the same extent.

The scale of the present work has hindered me from giving in detail the authorities for every statement. But I have prefixed to each section a short critical account of the chief contemporary authorities for the period it represents as well as of the most useful modern works in which it can be studied. As I am writing for English readers of a general class I have thought it better to restrict myself in the latter case to English books, or to English translations of foreign works where they exist. This is a rule which I have only broken in the occasional mention of French books, such as those of Guizot or Mignet, well known and within reach of ordinary students. I greatly regret that the publication of the first volume of the invaluable Constitutional History of Professor Stubbs came too late for me to use it in my account of those early periods on which it has thrown so great a light.

I am only too conscious of the faults and oversights in a work, much of which has been written in hours of weakness and ill health. That its imperfections are not greater than they are, I owe to the kindness of those who have from time to time aided me with suggestions and corrections; and especially to my dear friend Mr. E. A. Freeman, who has never tired of helping me with counsel and criticism. Thanks for like friendly help are due to Professor Stubbs and Professor Bryce, and in literary matters to the Rev. Stopford Brooke, whose wide knowledge and refined taste have been of the greatest service to me.

Exultate deo adiu
tori nostro iubila
te deo iacob
Sumite psal
mum et date tym
panum psalterium

ILLUSTRATIONS

FACING PAGE

JOHN RICHARD GREEN (Portrait) . . . . *Frontispiece*
Photogravure from a photograph

MINIATURE ILLUSTRATING EIGHTY-FIRST PSALM . . xii
Fac-simile Illumination of the Fifteenth Century

A PAGE FROM THE PRAYER-BOOK OF THE EMPEROR MAXIMILIAN 144
Fac-simile example of Printing and Engraving in the Sixteenth Century

SHAKESPEARE AT THE COURT OF ELIZABETH . . . 268
Photogravure from a painting

MARY STUART AND RIZZIO 348
Photogravure from a painting

A SHORT HISTORY

OF

THE ENGLISH PEOPLE.

CHAPTER I.

THE ENGLISH KINGDOMS, 607—1013.

Section I.—Britain and the English.*

FOR the fatherland of the English race we must look far away from England itself. In the fifth century after the birth of Christ, the one country which we know to have borne the name of Angeln or the Engleland lay in the district which we now call Sleswick, a district in the heart of the peninsula which parts the Baltic from the northern seas. Its pleasant pastures, its black-timbered homesteads, its prim little townships looking down on inlets of purple water, were then but a wild waste of heather and sand, girt along the coast with sunless woodland, broken here and there by meadows which crept down to the marshes and the sea. The dwellers in this district, however, seem to have been merely an outlying fragment of what was called the Engle or English folk, the bulk of whom lay probably along the middle Elbe and on the Weser. To the north of the English in their Sleswick home lay another kindred tribe, the Jutes, whose name is still preserved in their

* *Authorities.*—For the constitution and settlement of the English, see Kemble's "Saxons in England" and especially the "Constitutional History of England" by Dr. Stubbs. Sir Francis Palgrave's "History of the English Commonwealth" is valuable, but to be used with care. A vigorous and accurate sketch of the early constitution may be found in Mr. Freeman's "History of the Norman Conquest," vol. i. See also "The Making of England" and "The Conquest of England" by J. R. Green.

district of Jutland. To the south of them a number of German tribes had drawn together in their home-land between the Elbe and the Ems, and in a wide tract across the Ems to the Rhine, into the people of the Saxons. Engle, Saxon, and Jute all belonged to the same Low German branch of the Teutonic family; and at the moment when history discovers them, they were being drawn together by the ties of a common blood, common speech, common social and political institutions. Each of them was destined to share in the conquest of the land in which we live; and it is from the union of all of them when its conquest was complete that the English people has sprung.

Of the temper and life of the folk in this older England we know little. But, from the glimpses which we catch of them when conquest had brought them to the shores of Britain, their political and social organization must have been that of the German race to which they belonged. The basis of their society was the free man. He alone was known as "the man," or "the churl;" and two phrases set his freedom vividly before us. He was "the free-necked man," whose long hair floated over a neck that had never bent to a lord. He was "the weaponed man," who alone bore spear and sword, for he alone possessed the right which in such a state of society formed the main check upon lawless outrage, the right of private war. Among the English, as among all the races of mankind, justice had originally sprung from each man's personal action. There had been a time when every freeman was his own avenger. But even in the earliest forms of English society of which we catch traces this right of self-defence was being modified and restricted by a growing sense of public justice. The "blood-wite," or compensation in money for personal wrong, was the first effort of the tribe as a whole to regulate private revenge. The freeman's life and the freeman's limb had each on this system its legal price. "Eye for eye," ran the rough customary code, and "limb for limb," or for each fair damages. We see a further step towards the recognition of a wrong as done not to the individual man, but to the people at large, in another custom of early date. The price of life or limb was paid, not by the wrong-doer to the man he wronged, but by the family or house of the wrong-doer to the family or house of the wronged. Order and law were thus made to rest in each little

group of English people upon the blood-bond which knit its families together; every outrage was held to have been done by all who were linked by blood to the doer of it, every crime to have been done against all who were linked by blood to the sufferer from it. From this sense of the value of the family bond, as a means of restraining the wrong-doer by forces which the tribe as a whole did not as yet possess, sprang the first rude forms of English justice. Each kinsman was his kinsman's keeper, bound to protect him from wrong, to hinder him from wrong-doing, and to suffer with and pay for him, if wrong were done. So fully was this principle recognized that, even if any man was charged before his fellow-tribesmen with crime, his kinsfolk still remained in fact his sole judges; for it was by their solemn oath of his innocence or his guilt that he had to stand or fall.

The blood-bond gave both its military and social form to Old English society. Kinsmen fought side by side in the hour of battle, and the feelings of honor and discipline which held the host together were drawn from the common duty of every man in each little group of warriors to his house. And as they fought side by side on the field, so they dwelled side by side on the soil. Harling abode by Harling, and Billing by Billing; and each "wick" or "ham" or "stead" or "tun" took its name from the kinsmen who dwelt together in it. The home or "ham" of the Billings would be Billingham, and the "tun" or township of the Harlings would be Harlington. But in such settlements, the tie of blood was widened into the larger tie of land. Land with the German race seems at a very early time to have become the accompaniment of full freedom. The freeman was strictly the freeholder, and the exercise of his full rights as a free member of the community to which he belonged was inseparable from the possession of his "holding." The landless man ceased for all practical purposes to be free, though he was no man's slave. In the very earliest glimpse we get of the German race we see them a race of land-holders and land-tillers. Tacitus, the first Roman who sought to know these destined conquerors of Rome, describes them as pasturing on the forest glades around their villages, and ploughing their village fields. A feature which at once struck him as parting them from the civilized world to which he himself belonged, was their hatred of cities, and their love even within

their little settlements of a jealous independence. "They live apart," he says, "each by himself, as woodside, plain, or fresh spring attracts him." And as each dweller within the settlement was jealous of his own isolation and independence among his fellow settlers, so each settlement was jealous of its independence among its fellow settlements. Of the character of their life in this early world, however, we know little save what may be gathered from the indications of a later time. Each little farmer commonwealth was girt in by its own border or "mark," a belt of forest or waste or fen which parted it from its fellow villages, a ring of common ground which none of its settlers might take for his own, but which sometimes served as a death-ground where criminals met their doom, and was held to be the special dwelling-place of the nixie and the will-o'-the-wisp. If a stranger came through this wood, or over this waste, custom bade him blow his horn as he came, for if he stole through secretly he was taken for a foe and any man might lawfully slay him. Inside this boundary the "township," as the village was then called from the "tun" or rough fence and trench that served as its simple fortification, formed a ready-made fortress in war, while in peace its entrenchments were serviceable in the feuds of village with village, or house with house. Within the village we find from the first a marked social difference between two orders of its indwellers. The bulk of its homesteads were those of its freemen or "ceorls;" but amongst these were the larger homes of "eorls," or men distinguished among their fellows by noble blood, who were held in an hereditary reverence, and from the leaders of the village were chosen in war time, or rulers in time of peace. But the choice was a purely voluntary one, and the man of noble blood enjoyed no legal privilege among his fellows. The holdings of the freemen clustered round a moot-hill or sacred tree where the community met from time to time to order its own industry and to frame its own laws. Here plough-land and meadow-land were shared in due lot among the villagers, and field and homestead passed from man to man. Here strife of farmer with farmer was settled according to the "customs" of the township as its "elder men" stated them, and the wrong-doer was judged and his fine assessed by the kinsfolk; and here men were chosen to follow headman or ealdorman to hundred court or war. It is with a reverence such as is stirred

by the sight of the head-waters of some mighty river that one looks back to these tiny moots, where the men of the village met to order the village life and the village industry, as their descendants, the men of a later England, meet in Parliament at Westminster, to frame laws and do justice for the great empire which has sprung from this little body of farmer-commonwealths in Sleswick.

The religion of the English was the same as that of the whole German family. Christianity, which had by this time brought about the conversion of the Roman Empire, had not penetrated as yet among the forests of the North. Our own names for the days of the week still recall to us the gods whom our fathers worshipped. Wednesday is the day of Woden, the war-god, the guardian of ways and boundaries, the inventor of letters, the common god of the whole conquering people, whom every tribe held to be the first ancestor of its kings. Thursday is the day of Thunder, or, as the Northmen called him, Thor, the god of air and storm and rain; as Friday is Frea's-day, the god of peace and joy and fruitfulness, whose emblems, borne aloft by dancing maidens, brought increase to every field and stall they visited. Saturday may commemorate an obscure god Sætere; Tuesday the dark god, Tiw, to meet whom was death. Behind these floated dim shapes of an older mythology; Eostre, the goddess of the dawn, or of the spring, who lends her name to the Christian festival of the Resurrection; "Wyrd," the death-goddess, whose memory lingered long in the "weird" of northern superstition; or the Shield-Maidens, the "mighty women" who, an old rime tells us, "wrought on the battle-field their toil, and hurled the thrilling javelins." Nearer to the popular fancy lay deities of wood and fell, or the hero-gods of legend and song; "Nicor," the water-sprite, who gave us our water-nixies and "Old Nick"; "Weland," the forger of mighty shields and sharp-biting swords, whose memory lingers in the stories of "Weyland's Smithy" in Berkshire; while the name of Ailesbury may preserve the last trace of the legend of Weland's brother, the sun-archer Ægil. But it is only in broken fragments that this mass of early faith and early poetry still lives for us, in a name, in the gray stones of a cairn, or in snatches of our older song: and the faint traces of worship or of priesthood which we find in later history show how lightly it clung to the national life.

From Sleswick and the shores of the Northern Sea we must pass, before opening our story, to land which, dear as it is now to Englishmen, had not as yet been trodden by English feet. The island of Britain had for nearly four hundred years been a province of the Empire. A descent of Julius Cæsar revealed it (B.C. 55) to the Roman world, but nearly a century elapsed before the Emperor Claudius attempted its definite conquest. The victories of Julius Agricola (A.D. 78—84) carried the Roman frontier to the Firths of Forth and of Clyde, and the work of Roman civilization followed hard upon the Roman sword. Population was grouped in cities such as York or Lincoln, cities governed by their own municipal officers, guarded by massive walls, and linked together by a network of roads which extended from one end of the island to the other. Commerce sprang up in ports like that of London; agriculture flourished till Britain was able at need to supply the necessities of Gaul; its mineral resources were explored in the tin mines of Cornwall, the lead mines of Somerset and Northumberland, and the iron mines of the Forest of Dean. The wealth of the island grew fast during centuries of unbroken peace, but the evils which were slowly sapping the strength of the Roman Empire at large must have told heavily on the real wealth of the province of Britain. Here, as in Italy or Gaul, the population probably declined as the estates of the landed proprietors grew larger, and the cultivators sank into serfs whose cabins clustered round the luxurious villas of their lords. The mines, if worked by forced labor, must have been a source of endless oppression. Town and country were alike crushed by heavy taxation, while industry was fettered by laws that turned every trade into an hereditary caste. Above all, the purely despotic system of the Roman Government, by crushing all local independence, crushed all local vigor. Men forgot how to fight for their country when they forgot how to govern it.

Such causes of decay were common to every province of the Empire; but there were others that sprang from the peculiar circumstances of Britain itself. The island was weakened by a disunion within, which arose from the partial character of its civilization. It was only in the towns that the conquered Britons became entirely Romanized. Over large tracts of country the rural Britons seemed to have remained apart, speaking their own tongue, owning some traditional allegiance

to their native chiefs, and even retaining their native laws. The use of the Roman language may be taken as marking the progress of Roman civilization, and though Latin had wholly superseded the language of the conquered peoples in Spain or Gaul, its use seems to have been confined in Britain to the townsfolk and the wealthier landowners without the towns. The dangers that sprang from such a severance between the two elements of the population must have been stirred into active life by the danger which threatened Britain from the North. The Picts who had been sheltered from Roman conquest by the fastnesses of the Highlands were roused in their turn to attack by the weakness of the province and the hope of plunder. Their invasion penetrated to the heart of the island. Raids so extensive could hardly have been effected without help from within, and the dim history of the time allows us to see not merely an increase of disunion between the Romanized and un-Romanized population of Britain, but even an alliance between the last and their free kinsfolk, the Picts. The struggles of Britain, however, lingered on till dangers nearer home forced the Empire to recall its legions and leave the province to itself. Ever since the birth of Christ the countries which lay round the Mediterranean Sea, and which then comprehended the whole of the civilized world, had rested in peace beneath the rule of Rome. During four hundred years its frontier had held at bay the barbarian world without—the Parthian of the Euphrates, the Numidian of the African desert, the German of the Danube or the Rhine. It was this mass of savage barbarism that at last broke in on the Empire as it sank into decay. In the western dominions of Rome the triumph of the invaders was complete. The Franks conquered and colonized Gaul. The West-Goths conquered and colonized Spain. The Vandals founded a kingdom in Africa. The Burgundians encamped in the border-land between Italy and the Rhone. The East-Goths ruled at last in Italy itself. And now that the fated hour was come, the Saxon and the Engle too closed upon their prey.

It was to defend Italy against the Goths that Rome in 410 recalled her legions from Britain. The province, thus left unaided, seems to have fought bravely against its assailants, and once at least to have driven back the Picts to their mountains in a rising of despair. But the threat of fresh inroads

found Britain torn with civil quarrels which made a united resistance impossible, while its Pictish enemies strengthened themselves by a league with marauders from Ireland (Scots as they were then called), whose pirate-boats were harrying the western coast of the island, and with a yet more formidable race of pirates who had long been pillaging along the British Channel. These were the English. We do not know whether it was the pressure of other tribes or the example of their German brethren who were now moving in a general attack on the Empire from their forest homes, or simply the barrenness of their coast, which drove the hunters, farmers, fishermen, of the English tribes to sea. But the daring spirit of their race already broke out in the secrecy and suddenness of their swoop, in the fierceness of their onset, in the careless glee with which they seized either sword or oar. "Foes are they," sang a Roman poet of the time, "fierce beyond other foes, and cunning as they are fierce; the sea is their school of war, and the storm their friend; they are sea-wolves that live on the pillage of the world." To meet the league of Pict, Scot, and Saxon by the forces of the province itself became impossible; and the one course left was to imitate the fatal policy by which the Empire had invited its own doom while striving to avert it, the policy of matching barbarian against barbarian. The rulers of Britain resolved to break the league by detaching from it the freebooters who were harrying her eastern coast, and to use their new allies against the Pict. By the usual promises of land and pay, a band of warriors from Jutland were drawn for this purpose in 449 to the shores of Britain, with their chiefs, Hengest and Horsa, at their head.

Section II.—The English Conquest. 449—577.*

It was with the landing of Hengest and his war-band at Ebbsfleet on the shores of the Isle of Thanet that English history begins. No spot in Britain can be so sacred to Englishmen as that which first felt the tread of English feet. There is little indeed to catch the eye in Ebbsfleet itself, a mere

* *Authorities for the Conquest of Britain.*—The only extant British account is that of the monk Gildds, diffuse and inflated, but valuable as the one authority for the state of the island at the time, and as giving, in the conclusion of his work, the native story of the conquest of Kent. I have examined his general character, and the objections to his au-

lift of higher ground, with a few gray cottages dotted over it, cut off nowadays from the sea by a reclaimed meadow and a sea-wall. But taken as a whole, the scene has a wild beauty of its own. To the right the white curve of Ramsgate cliffs looks down on the crescent of Pegwell Bay; far away to the left, across gray marsh-levels, where smoke-wreaths mark the sites of Richborough and Sandwich, the coast-line bends dimly to the fresh rise of cliffs beyond Deal. Everything in the character of the ground confirms the national tradition which fixed here the first landing-place of our English fathers, for great as the physical changes of the country have been since the fifth century, they have told little on its main features. It is easy to discover in the misty level of the present Minster marsh what was once a broad inlet of sea parting Thanet from the mainland of Britain, through which the pirate-boats of the first Englishmen came sailing with a fair wind to the little gravel-spit of Ebbsfleet; and Richborough, a fortress whose broken ramparts still rise above the gray flats which have taken the place of this older sea-channel, was the common landing-place of travellers from Gaul. If the war-ships of the pirates therefore were cruising off the coast at the moment when the bargain with the Britons was concluded, their disembarkation at Ebbsfleet almost beneath the walls of Richborough would be natural enough. But the after-current of events serves to show that the choice of this landing-place was the result of a settled design. Between the Briton and his hireling soldiers there could be little trust. Quarters in Thanet would satisfy the followers of Hengest, who still lay in sight of their fellow-pirates in the Channel, and who felt themselves secured against the treachery which had so often proved fatal to the barbarian by the broad inlet which parted their camp

thenticity, &c., in two papers in the Saturday Review for April 24 and May 8, 1869. The conquest of Kent is the only one of which we have any record from the side of the conquered. The English conquerors have left brief jottings of the conquest of Kent, Sussex, and Wessex, in the curious annals which form the opening of the compilation now known as the "English Chronicle." They are undoubtedly historic, though with a slight mythical intermixture. We possess no materials for the history of the English in their invasion of Mid-Britain or Mercia, and a fragment of the annals of Northumbria embodied in the later compilation which bears the name of Nennius alone throws light upon their actions in the North. Dr. Guest's papers in the "Origines Celticæ" are the best modern narratives of the conquest. The story has since been told by Mr. Green in "The Making of England."

from the mainland. Nor was the choice less satisfactory to the provincial, trembling—and, as the event proved, justly trembling—lest in his zeal against the Pict he had introduced an even fiercer foe into Britain. His dangerous allies were cooped up in a corner of the land, and parted from it by a sea-channel which was guarded by the strongest fortresses of the coast.

The need of such precautions was seen in the dispute which arose as soon as the work for which the mercenaries had been hired was done. The Picts were hardly scattered to the winds in a great battle when danger came from the Jutes themselves. Their numbers probably grew fast as the news of the settlement spread among the pirates in the Channel, and with the increase of their number must have grown the difficulty of supplying rations and pay. The dispute which rose over these questions was at last closed by Hengest's men with a threat of war. The threat, however, as we have seen, was no easy one to carry out. Right across their path in any attack upon Britain stretched the inlet of sea that parted Thanet from the mainland, a strait which was then traversable only at low water by a long and dangerous ford, and guarded at either mouth by the fortresses of Richborough and Reculver. The channel of the Medway, with the forest of the Weald bending round it from the south, furnished another line of defence in the rear, while strongholds on the sites of our Canterbury and Rochester guarded the road to London; and all around lay the soldiers placed at the command of the Count of the Saxon Shore, to hold the coast against the barbarian. Great however as these difficulties were, they failed to check the sudden onset of the Jutes. The inlet seems to have been crossed, the coast-road to London seized, before any force could be collected to oppose the English advance; and it was only when they passed the Swale and looked to their right over the potteries whose refuse still strews the mudbanks of Upchurch, that their march seems to have swerved abruptly to the south. The guarded walls of Rochester probably forced them to turn southwards along the ridge of low hills which forms the eastern boundary of the Medway valley. Their way led them through a district full of memories of a past which had even then faded from the minds of men; for the hill-slopes which they traversed were the grave-ground of a vanished race, and scattered among

the boulders that strewed the ground rose the cromlechs and huge barrows of the dead. One mighty relic survives in the monument now called Kit's Coty House, which had been linked in old days by an avenue of huge stones to a burial-ground near Addington. It was from a steep knoll on which the gray weather-beaten stones of this monument are reared that the view of their first battle-field would break on the English warriors; and a lane which still leads down from it through peaceful homesteads would guide them across the ford which has left its name in the little village of Aylesford. The Chronicle of the conquering people tells nothing of the rush that may have carried the ford, or of the fight that went struggling up through the village. It only tells that Horsa fell in the moment of victory, and the flint-heap of Horsted, which has long preserved his name, and was held in after-time to mark his grave, is thus the earliest of those monuments of English valor of which Westminster is the last and noblest shrine.

The victory of Aylesford did more than give East Kent to the English; it struck the key-note of the whole English conquest of Britain. The massacre which followed the battle indicated at once the merciless nature of the struggle which had begun. While the wealthier Kentish landowners fled in panic over sea, the poorer Britons took refuge in hill and forest till hunger drove them from their lurking-places to be cut down or enslaved by their conquerors. It was in vain that some sought shelter within the walls of their churches; for the rage of the English seems to have burned fiercest against the clergy. The priests were slain at the altar, the churches fired, the peasants driven by the flames to fling themselves on a ring of pitiless steel. It is a picture such as this which distinguishes the conquest of Britain from that of the other provinces of Rome. The conquest of Gaul by the Frank, or of Italy by the Lombard, proved little more than a forcible settlement of the one or the other among tributary subjects who were destined in a long course of ages to absorb their conquerors. French is the tongue, not of the Frank, but of the Gaul whom he overcame; and the fair hair of the Lombard is now all but unknown in Lombardy. But the English conquest for a hundred and fifty years was a sheer dispossession and driving back of the people whom the English conquered. In the world-wide struggle between Rome and the German

invaders no land was so stubbornly fought for or so hardly won. The conquest of Britain was indeed only partly wrought out after two centuries of bitter warfare. But it was just through the long and merciless nature of the struggle that of all the German conquests this proved the most thorough and complete. So far as the English sword in these earlier days reached, Britain became England, a land, that is, not of Britons, but of Englishmen. It is possible that a few of the vanquished people may have lingered as slaves round the homesteads of their English conquerors, and a few of their household words (if these were not brought in at a later time) mingled oddly with the English tongue. But doubtful exceptions such as these leave the main facts untouched. When the steady progress of English conquest was stayed for a while by civil wars a century and a half after Aylesford, the Briton had disappeared from half of the land which had been his own, and the tongue, the religion, the laws of his English conqueror reigned without a rival from Essex to the Peak of Derbyshire and the mouth of the Severn, and from the British Channel to the Firth of Forth.

Aylesford, however, was but the first step in this career of conquest. How stubborn the contest was may be seen from the fact that it took sixty years to complete the conquest of Southern Britain alone. It was twenty years before Kent itself was won. After a second defeat at the passage of the Cray, the Britons "forsook Kent-land and fled with much fear to London;" but the ground was soon won back again, and it was not until 465 that a series of petty conflicts made way for a decisive struggle at Wippedsfleet. Here however the overthrow was so terrible that all hope of saving the bulk of Kent seems to have been abandoned, and it was only on its southern shore that the Britons held their ground. Eight years later the long contest was over, and with the fall of Lymne, whose broken walls look from the slope to which they cling over the great flat of Romney Marsh, the work of the first conqueror was done. But the greed of plunder drew fresh war-bands from the German coast. New invaders, drawn from among the Saxon tribes that lay between the Elbe and the Rhine, were seen in 477, only four years later, pushing slowly along the strip of land which lay westward of Kent between the Weald and the sea. Nowhere has the

physical aspect of the country been more utterly changed. The vast sheet of scrub, woodland, and waste which then bore the name of the Andredsweald stretched for more than a hundred miles from the borders of Kent to the Hampshire Downs, extending northward almost to the Thames, and leaving only a thin strip of coast along its southern edge. This coast was guarded by a great fortress which occupied the spot now called Pevensey, the future landing-place of the Norman conqueror. The fall of this fortress of Anderida in 491 established the kingdom of the South-Saxons; "Ælle and Cissa," ran the pitiless record of the conquerors, "beset Anderida, and slew all that were therein, nor was there afterwards one Briton left." Another tribe of the Saxons was at the same time conquering on the other side of Kent, to the north of the estuary of the Thames, and had founded the settlement of the East-Saxons, as these warriors came to be called, in the valleys of the Colne and the Stour. To the northward of the Stour, the work of conquest was taken up by the third of the tribes whom we have seen dwelling in their German homeland, whose name was destined to absorb that of Saxon or Jute, and to stamp itself on the land they won. These were the Engle, or Englishmen. Their first descents seem to have fallen on the great district which was cut off from the rest of Britain by the Wash and the Fens and long reaches of forest, the later East Anglia, where the conquerors settled as the North-folk and the South-folk, names still preserved to us in the modern counties. With this settlement the first stage in the conquest was complete. By the close of the fifth century the whole coast of Britain, from the Wash to Southampton Water, was in the hands of the invaders. As yet, however, the enemy had touched little more than the coast; great masses of woodland or of fen still prisoned the Engle, the Saxon, and the Jute alike within narrow limits. But the sixth century can hardly have long begun when each of the two peoples who had done the main work of conquest opened a fresh attack on the flanks of the tract they had won. On its northern flank the Engle appeared in the estuaries of the Forth and of the Humber. On its western flank, the Saxons appeared in the Southampton Water.

The true conquest of Southern Britain was reserved for a fresh band of Saxons, a tribe whose older name was that of the Gewissas, but who were to be more widely known as the

West-Saxons. Landing westward of the strip of coast which had been won by the war-bands of Ælle, they struggled under Cerdic and Cynric up from Southampton Water in 495 to the great downs where Winchester offered so rich a prize. Five thousand Britons fell in a fight which opened the country to these invaders, and a fresh victory at Charford in 519 set the crown of the West-Saxons on the head of Cerdic. We know little of the incidents of these conquests; nor do we know why at this juncture they seem to have been suddenly interrupted. But it is certain that a victory of the Britons at Mount Badon in the year 520 checked the progress of the West-Saxons, and was followed by a long pause in their advance; for thirty years the great belt of woodland which then curved round from Dorset to the valley of the Thames seems to have barred the way of the assailants. What finally broke their inaction we cannot tell. We only know that Cynric, whom Cerdic's death left king of the West-Saxons, again took up the work of invasion by a new advance in 552. The capture of the hill-fort of Old Sarum threw open the reaches of the Wiltshire Downs; and pushing northward to a new battle at Barbury Hill, they completed the conquest of the Marlborough Downs. From the bare uplands the invaders turned eastward to the richer valleys of our Berkshire, and after a battle with the Kentish men at Wimbledon, the land south of the Thames which now forms our Surrey was added to their dominions. The road along the Thames was however barred to them, for the district round London seems to have been already won and colonized by the East-Saxons. But a march of their King Cuthwulf made them masters in 571 of the districts which now form Oxfordshire and Buckinghamshire; and a few years later they swooped from the Wiltshire uplands on the rich prey that lay along the Severn. Gloucester, Cirencester, and Bath, cities which had leagued under their British kings to resist this onset, became the spoil of a Saxon victory at Deorham in 577, and the line of the great western river lay open to the arms of the conquerors. Under a new king, Ceawlin, the West-Saxons penetrated to the borders of Chester, and Uriconium, a town beside the Wrekin, recently again brought to light, went up in flames. A British poet sings piteously the death-song of Uriconium, "the white town in the valley," the town of white stone gleaming among the green woodland, the hall

The King's Library

of its chieftain left "without fire, without light, without songs," the silence broken only by the eagle's scream, "the eagle who has swallowed fresh drink, heart's blood of Kyndylan the fair." The raid, however, was repulsed, and the blow proved fatal to the power of Wessex. Though the West-Saxons were destined in the end to win the overlordship over every English people, their time had not come yet, and the leadership of the English race was to fall, for nearly a century to come, to the tribe of invaders whose fortunes we have now to follow.

Rivers were the natural inlets by which the northern pirates everywhere made their way into the heart of Europe. In Britain the fortress of London barred their way along the Thames from its mouth, and drove them, as we have seen, to an advance along the southern coast and over the downs of Wiltshire, before reaching its upper waters. But the rivers which united in the estuary of the Humber led like open highways into the heart of Britain, and it was by this inlet that the great mass of the invaders penetrated into the interior of the island. Like the invaders of East Anglia, they were of the English tribe from Sleswick. As the storm fell in the opening of the sixth century on the Wolds of Lincolnshire that stretch southward from the Humber, the conquerors who settled in the deserted country were known as the "Lindiswara," or "dwellers about Lindum." A part of the warriors who had entered the Humber, turned southward by the forest of Elmet which covered the district around Leeds, followed the course of the Trent. Those who occupied the wooded country between the Trent and the Humber took from their position the name of Southumbrians. A second division, advancing along the curve of the former river and creeping down the line of its tributary, the Soar, till they reached Leicester, became known as the Middle-English. The marshes of the Fen country were settled by tribes known as the Gyrwas. The head waters of the Trent were the seat of those invaders who penetrated furthest to the west, and camped round Lichfield and Repton. This country became the borderland between Englishmen and Britons, and the settlers bore the name of "Mercians," men, that is, of the March or border. We know hardly anything of this conquest of Mid-Britain, and little more of the conquest of the North. Under the Romans, political power had centred in the vast district between the

Humber and the Forth. York had been the capital of Britain and the seat of the Roman prefect; and the bulk of the garrison maintained in the island lay cantoned along the Roman wall. Signs of wealth and prosperity appeared everywhere; cities rose beneath the shelter of the Roman camps; villas of British landowners studded the vale of the Ouse and the far-off uplands of the Tweed, where the shepherd trusted for security against Pictish marauders to the terror of the Roman name. This district was assailed at once from the north and from the south. A part of the invading force which entered the Humber marched over the Yorkshire wolds to found a kingdom, which was known as that of the Deiri, in the fens of Holderness and on the chalk downs eastward of York. But they were soon drawn onwards, and after a struggle of which we know nothing, York, like its neighbor cities, lay a desolate ruin, while the conquerors spread northward, slaying and burning along the valley of the Ouse. Meanwhile the pirates had appeared in the Forth, and won their way along the Tweed; Ida and the men of fifty keels which followed him reared the capital of the northernmost kingdom of the English, that of Bernicia, on the rock of Bamborough, and won their way slowly along the coast against a stubborn resistance which formed the theme of British songs. The strife between the kingdoms of Deira and Bernicia for supremacy in the North was closed by their being united under King Æthelric of Bernicia; and from this union was formed a new kingdom, the kingdom of Northumbria.

It was this century of conquest by the English race which really made Britain England. In our anxiety to know more of our fathers, we listen to the monotonous plaint of Gildas, the one writer whom Britain has left us, with a strange disappointment. Gildas had seen the invasion of the pirate hosts, and it is to him we owe our knowledge of the conquest of Kent. But we look in vain to his book for any account of the life or settlement of the English conquerors. Across the border of the new England that was growing up along the southern shores of Britain, Gildas gives us but a glimpse—doubtless he had but a glimpse himself—of forsaken walls, of shrines polluted by heathen impiety. His silence and his ignorance mark the character of the struggle. No British neck had as yet bowed before the English invader, no British pen was to

record his conquest. A century after their landing the English are still known to their British foes only as "barbarians," "wolves," "dogs," "whelps from the kennel of barbarism," "hateful to God and man." Their victories seemed victories of the powers of evil, chastisements of a divine justice for national sin. Their ravage, terrible as it had been, was held to be almost at an end: in another century—so ran old prophecies—their last hold on the land would be shaken off. But of submission to, or even of intercourse with the strangers there is not a word. Gildas tells us nothing of their fortunes, or of their leaders.

In spite of his silence, however, we may still know something of the way in which the new English society grew up in the conquered country, for the driving back of the Briton was but the prelude to the settlement of his conqueror. What strikes us at once in the new England is, that it was the one purely German nation that rose upon the wreck of Rome. In other lands, in Spain, or Gaul, or Italy, though they were equally conquered by German peoples, religion, social life, administrative order, still remained Roman. In Britain alone Rome died into a vague tradition of the past. The whole organization of government and society disappeared with the people who used it. The villas, the mosaics, the coins which we dig up in our fields are no relics of our English fathers, but of a Roman world which our fathers' sword swept utterly away. Its law, its literature, its manners, its faith, went with it. The new England was a heathen country. The religion of Woden and Thunder triumphed over the religion of Christ. Alone among the German assailants of Rome the English rejected the faith of the Empire they helped to overthrow. Elsewhere the Christian priesthood served as mediators between the barbarian and the conquered, but in the conquered part of Britain Christianity wholly disappeared. River and homestead and boundary, the very days of the week, bore the names of the new gods who displaced Christ. But if England seemed for the moment a waste from which all the civilization of the world had fled away, it contained within itself the germs of a nobler life than that which had been destroyed. The base of the new English society was the freeman whom we have seen tilling, judging, or sacrificing for himself in his far-off fatherland by the Northern Sea. However roughly he dealt while

the struggle went on with the material civilization of Britain, it was impossible that such a man could be a mere destroyer. War was no sooner over than the warrior settled down into a farmer, and the home of the peasant churl rose beside the heap of goblin-haunted stones that marked the site of the villa he had burnt. Little knots of kinsfolk drew together in "tun" and "ham" beside the Thames and the Trent as they had settled beside the Elbe or the Weser, not as kinsfolk only, but as dwellers in the same plot, knit together by their common holding within the same bounds. Each little village-commonwealth lived the same life in Britain as its farmers had lived at home. Each had its moot-hill or sacred tree as a centre, its "mark" as a border; each judged by witness of the kinsfolk and made laws in the assembly of its freemen, and chose the leaders for its own governance, and the men who were to follow headman or ealdorman to hundred court or war.

In more ways than one, indeed, the primitive organization of English society was affected by its transfer to the soil of Britain. Conquest begat the King. It is probable that the English had hitherto known nothing of kings in their own fatherland, where each tribe lived under the rule of its own customary ealdorman. But in a war such as that which they waged against the Britons it was necessary to find a common leader whom the various tribes engaged in conquests such as those of Kent or Wessex might follow; and such a leader soon rose into a higher position than that of a temporary chief. The sons of Hengest became kings in Kent; those of Ælle in Sussex; the West-Saxons chose Cerdic for their king. Such a choice at once drew the various villages and tribes of each community closer together than of old, while the new ruler surrounded himself with a chosen war-band of companions, servants, or "thegns" as they were called, who were rewarded for their service by gifts from the public land. Their distinction rested, not on hereditary rank, but on service done to the King, and they at last became a nobility which superseded the "eorls" of the original English constitution. And as war begat the King and the military noble, so it all but begat the slave. There had always been a slave class, a class of the unfree, among the English as among all German peoples; but the numbers of this class, if unaffected by the conquest of Britain, were swelled by the wars which soon sprang up

among the English conquerors. No rank saved the prisoner taken in battle from the doom of slavery, and slavery itself was often welcomed as saving the prisoner from death. We see this in the story of a noble warrior who had fallen wounded in a fight between two English tribes, and was carried as a bond-slave to the house of a thegn hard by. He declared himself a peasant, but his master penetrated the disguise. "You deserve death," he said, "since all my brothers and kinsfolk fell in the fight;" but for his oath's sake he spared his life and sold him to a Frisian at London, probably a merchant such as those who were carrying English captives at that time to the market-place of Rome. But war was not the only cause of the increase of this slave class. The number of the "unfree" were swelled by debt and crime. Famine drove men to "bend their heads in the evil days for meat;" the debtor unable to discharge his debt flung on the ground the freeman's sword and spear, took up the laborer's mattock, and placed his head as a slave within a master's hands. The criminal whose kinsfolk would not make up his fine became a crime-serf of the plaintiff or the king. Sometimes a father, pressed by need, sold children and wife into bondage. The slave became part of the live-stock of the estate, to be willed away at death with horse or ox whose pedigree was kept as carefully as his own. His children were bondsmen like himself; even the freeman's children by a slave-mother inherited the mother's taint. "Mine is the calf that is born of my cow," ran the English proverb. The cabins of the unfree clustered round the home of the rich landowner as they had clustered round the villa of the Roman gentleman; ploughman, shepherd, goatherd, swineherd, oxherd and cowherd, dairymaid, barnman, sower, hayward and woodward, were often slaves. It was not such a slavery as that we have known in modern times, for stripes and bonds were rare; if the slave were slain, it was by an angry blow, not by the lash. But his lord could slay him if he would; it was but a chattel the less. The slave had no place in the justice-court, no kinsman to claim vengeance for his wrong. If a stranger slew him, his lord claimed the damages; if guilty of wrong-doing, "his skin paid for him" under the lash. If he fled he might be chased like a strayed beast, and flogged to death for his crime, or burned to death if the slave were a woman.

Section III.—The Northumbrian Kingdom, 588—685.*

The conquest of the bulk of Britain was now complete. Eastward of a line which may be roughly drawn along the moorlands of Northumberland and Yorkshire, through Derbyshire and skirting the forest of Arden, to the mouth of the Severn, and thence by Mendip to the sea, the island had passed into English hands. From this time the character of the English conquest of Britain was wholly changed. The older wars of extermination came to an end, and as the invasion pushed westward in later times the Britons were no longer wholly driven from the soil, but mingled with their conquerors. A far more important change was that which was seen in the attitude of the English conquerors from this time towards each other. Freed to a great extent from the common pressure of the war against the Britons, their energies turned to combats with one another, to a long struggle for overlordship which was to end in bringing about a real national unity. The West-Saxons, beaten back from their advance along the Severn valley, and overthrown in a terrible defeat at Faddiley, were torn by internal dissensions, even while they were battling for life against the Britons. Strife between the two rival kingdoms of Bernicia and Deira in the north absorbed the power of the Engle in that quarter, till in 588 the strength of Deira suddenly broke down, and the Bernician king, Æthelric, gathered the two peoples into a realm which was to form the later kingdom of Northumbria. Amid the confusion of north and south, the primacy among the conquerors was seized by Kent, where the

* *Authorities.*—Bæda's "Historia Ecclesiastica Gentis Anglorum" is the one primary authority for this period. I have spoken fully of it and its writer in the text. The meagre regnal and episcopal annals of the West-Saxons have been brought by numerous insertions from Bæda to the shape in which they at present appear in the "English Chronicle." The poem of Cædmon has been published by Mr. Thorpe, and copious summaries of it are given by Sharon Turner ("Hist. of Anglo-Saxons," vol. iii. cap. 3) and Mr. Morley ("English Writers," vol. i.). The life of Wilfrid by Eddi, and those of Cuthbert by Bæda and an earlier contemporary biographer, which are appended to Mr. Stevenson's edition of the "Historia Ecclesiastica," throw great light on the religious condition of the North. For Guthlac of Crowland, see the "Acta Sanctorum" for April xi. For Theodore, and the English church which he organized, see Kemble ("Saxons in England," vol. ii. cap. 8-10), and above all the invaluable remarks of Dr. Stubbs in his "Constitutional History."

kingdom of the Jutes rose suddenly into greatness under a king called Æthelberht, who before 597 established his supremacy over the Saxons of Middlesex and Essex, as well as over the English of East Anglia and of Mercia as far north as the Humber and the Trent.

The overlordship of Æthelberht was marked by a renewal of that intercourse of Britain with the Continent which had been broken off by the conquests of the English. His marriage with Bertha, the daughter of the Frankish King Charibert of Paris, created a fresh tie between Kent and Gaul. But the union had far more important results than those of which Æthelberht may have dreamed. Bertha, like her Frankish kinsfolk, was a Christian. A Christian bishop accompanied her from Gaul to Canterbury, the royal city of the kingdom of Kent; and a ruined Christian church, the church of St. Martin, was given them for their worship. The marriage of Bertha was an opportunity which was at once seized by the bishop who at this time occupied the Roman See, and who is justly known as Gregory the Great. A memorable story tells us how, when but a young Roman deacon, Gregory had noted the white bodies, the fair faces, the golden hair of some youths who stood bound in the market-place of Rome. "From what country do these slaves come?" he asked the traders who brought them. "They are English, Angles!" the slave-dealers answered. The deacon's pity veiled itself in poetic humor. "Not Angles but Angels," he said, "with faces so angel-like! From what country come they?" "They come," said the merchants, "from Deira." "De ira!" was the untranslatable reply; "aye, plucked from God's ire, and called to Christ's mercy! And what is the name of their king?" "Ælla," they told him; and Gregory seized on the words as of good omen. "Alleluia shall be sung in Ælla's land!" he cried, and passed on, musing how the angel-faces should be brought to sing it. Only three or four years had gone by, when the deacon had become Bishop of Rome, and Bertha's marriage gave him the opening he sought. After cautious negotiations with the rulers of Gaul, he sent a Roman abbot, Augustine, at the head of a band of monks, to preach the gospel to the English people. The missionaries landed in 597 on the very spot where Hengest had landed more than a century before in the Isle of Thanet; and the king received them sitting in the open

air on the chalk-down above Minster, where the eye nowadays catches miles away over the marshes the dim tower of Canterbury. He listened to the long sermon as the interpreters whom Augustine had brought with him from Gaul translated it. "Your words are fair," Æthelberht replied at last with English good sense, "but they are new and of doubtful meaning;" for himself, he said, he refused to forsake the gods of his fathers, but he promised shelter and protection to the strangers. The band of monks entered Canterbury bearing before them a silver cross with a picture of Christ, and singing in concert the strains of the litany of their church. "Turn from this city, Lord," they sang, "Thine anger and wrath, and turn it from Thy holy house, for we have sinned." And then in strange contrast came the jubilant cry of the older Hebrew worship, the cry which Gregory had wrested in prophetic earnestness from the name of the Yorkshire king in the Roman market-place, "Alleluia!"

It is strange that the spot which witnessed the landing of Hengest should be yet better known as the landing-place of Augustine. But the second landing at Ebbsfleet was in no small measure the reversal and undoing of the first. "Strangers from Rome" was the title with which the missionaries first fronted the English king. The march of the monks as they chanted their solemn litany was, in one sense, the return of the Roman legions who had retired at the trumpet-call of Alaric. It was to the tongue and the thought not of Gregory only but of such men as his own Jutish fathers had slaughtered and driven over sea that Æthelberht listened in the preaching of Augustine. Canterbury, the earliest royal city of the new England, became the centre of Latin influence. The Roman tongue became again one of the tongues of Britain, the language of its worship, its correspondence, its literature. But more than the tongue of Rome returned with Augustine. Practically his landing renewed the union with the western world which the landing of Hengest had all but destroyed. The new England was admitted into the older commonwealth of nations. The civilization, arts, letters, which had fled before the sword of the English conquest, returned with the Christian faith. The fabric of the Roman law indeed never took root in England, but it is impossible not to recognize the result of the influence of the Roman missionaries in the fact that the codes

of customary English law began to be put into writing soon after their arrival.

As yet these great results were still distant; a year passed before Æthelberht yielded, and though after his conversion thousands of the Kentish men crowded to baptism, it was years before he ventured to urge the under-kings of Essex and East Anglia to receive the creed of their overlord. This effort of Æthelberht however only heralded a revolution which broke the power of Kent forever. The tribes of Mid-Britain revolted against his supremacy, and gathered under the overlordship of Rædwald of East Anglia. The revolution clearly marked the change which had passed over Britain. Instead of a chaos of isolated peoples, the conquerors were now in fact gathered into three great groups. The Engle kingdom of the north reached from the Humber to the Forth. The southern kingdom of the West-Saxons stretched from Watling Street to the Channel. And between these was roughly sketched out the great kingdom of Mid-Britain, which, however its limits might vary, retained a substantial identity from the time of Æthelberht till the final fall of the Mercian kings. For the next two hundred years the history of England lies in the struggle of Northumbrian, Mercian, and West-Saxon kings to establish their supremacy over the general mass of Englishmen, and unite them in a single England.

In this struggle the lead was at once taken by Northumbria, which was rising into a power that set all rivalry at defiance. Under Æthelfrith, who had followed Æthelric in 593, the work of conquest went on rapidly. In 603 the forces of the northern Britons were annihilated in a great battle at Dægsastan, and the rule of Northumbria was established from the Humber to the Forth. Along the west of Britain there stretched the unconquered kingdoms of Strathclyde and Cumbria, which extended from the river Clyde to the Dee, and the smaller British states which occupied what we now call Wales. Chester formed the link between these two bodies; and it was Chester that Æthelfrith chose in 613 for his next point of attack. Some miles from the city two thousand monks were gathered in the monastery of Bangor, and after imploring in a three days' fast the help of Heaven for their country, a crowd of these ascetics followed the British army to the field. Æthelfrith watched the wild gestures and outstretched arms of the strange company

as it stood apart, intent upon prayer, and took the monks for enchanters. "Bear they arms or no," said the king, "they war against us when they cry against us to their God," and in the surprise and rout which followed the monks were the first to fall.

The British kingdoms were now utterly parted from one another. By their victory at Deorham the West-Saxons had cut off the Britons of Devon and Cornwall from the general body of their race. By his victory at Chester Æthelfrith broke this body again into two several parts, by parting the Britons of Wales from those of Cumbria and Strathclyde. From this time the warfare of Briton and Englishman died down into a warfare of separate English kingdoms against separate British kingdoms, of Northumbria against Cumbria and Strathclyde, of Mercia against modern Wales, of Wessex against the tract of British country from Mendip to the Land's End. Nor was the victory of Chester of less importance to England itself. With it Æthelfrith was at once drawn to new dreams of ambition as he looked across his southern border, where Rædwald of East Anglia was drawing the peoples of Mid-Britain under his overlordship.

The inevitable struggle between East Anglia and Northumbria seemed for a time averted by the sudden death of Æthelfrith. Marching in 617 against Rædwald, who had sheltered Eadwine, an exile from the Northumbrian kingdom, he perished in a defeat at the river Idle. Eadwine mounted the Northumbrian throne on the fall of his enemy, and carried on the work of government with an energy as ceaseless as that of Æthelfrith himself. His victories over Pict and Briton were followed by the winning of lordship over the English of Mid-Britain; Kent was bound to him in close political alliance; and the English conquerors of the south, the people of the West-Saxons, alone remained independent. But revolt and slaughter had fatally broken the power of the West-Saxons when the Northumbrians attacked them. A story preserved by Bæda tells something of the fierceness of the struggle which ended in the subjection of the south to the overlordship of Northumbria. Eadwine gave audience in an Easter court which he held in a king's town near the river Derwent to Eumer, an envoy of Wessex, who brought a message from its king. In the midst of the conference the envoy started to his feet, drew a dagger

from his robe, and rushed madly on the Northumbrian sovereign. Lilla, one of the king's war-band, threw himself between Eadwine and his assassin; but so furious was the stroke that even through Lilla's body the dagger still reached its aim. The king however recovered from his wound to march on the West-Saxons; he slew and subdued all who had conspired against him, and returned victorious to his own country. The greatness of Northumbria now reached its height. Within his own dominions Eadwine displayed a genius for civil government which shows how completely the mere age of conquest had passed away. With him began the English proverb so often applied to after kings, "A woman with her babe might walk scatheless from sea to sea in Eadwine's day." Peaceful communication revived along the deserted highways; the springs by the roadside were marked with stakes, and a cup of brass set beside each for the traveller's refreshment. Some faint traditions of the Roman past may have flung their glory round this new "Empire of the English;" some of its majesty had at any rate come back with its long-lost peace. A royal standard of purple and gold floated before Eadwine as he rode through the villages; a feather-tuft attached to a spear, the Roman tufa, preceded him as he walked through the streets. The Northumbrian king was in fact supreme over Britain as no king of English blood had been before. Northward his frontier reached the Forth, and was guarded by a city which bore his name, Edinburgh, Eadwine's burgh, the city of Eadwine. Westward, he was master of Chester, and the fleet he equipped there subdued the isles of Anglesey and Man. South of the Humber he was owned as overlord by the whole English race, save Kent; and even Kent was bound to him by his marriage with its king's sister.

With the Kentish queen came Paulinus, one of Augustine's followers, whose tall stooping form, slender aquiline nose, and black hair falling round a thin worn face, were long remembered in the north; and the Wise Men of Northumbria gathered to deliberate on the new faith to which Paulinus and his queen soon converted Eadwine. To finer minds its charm lay in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. "So seems the life of man, O king," burst forth an aged ealdorman, "as a sparrow's flight through the hall when you are sitting at meat in

winter-tide, with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not. If this new teaching tells us aught certainly of these, let us follow it." Coarser argument told on the crowd. "None of your people, Eadwine, have worshipped the gods more busily than I," said Coifi the priest, "yet there are many more favored and more fortunate. Were these gods good for anything they would help their worshippers." Then leaping on horseback, he hurled his spear into the sacred temple at Godmanham, and with the rest of the Witan embraced the religion of the king.

But the faith of Woden and Thunder was not to fall without a struggle. Even in Kent a reaction against the new creed began with the death of Æthelberht. Rædwald of East Anglia resolved to serve Christ and the older gods together; and a pagan and Christian altar fronted one another in the same royal temple. The young kings of the East-Saxons burst into the church where Mellitus, the Bishop of London, was administering the Eucharist to the people, crying, "Give us that white bread you gave to our father Saba," and on the bishop's refusal drove him from their realm. The tide of reaction was checked for a time by Eadwine's conversion, until Mercia sprang into a sudden greatness as the champion of the heathen gods. Under Eadwine Mercia had submitted to the lordship of Northumbria; but its king, Penda, saw in the rally of the old religion a chance of winning back its independence. Penda had not only united under his own rule the Mercians of the Upper Trent, the Middle-English of Leicester, the Southumbrians, and the Lindiswaras, but he had even been strong enough to tear from the West-Saxons their possessions along the Severn. So thoroughly indeed was the union of these provinces effected, that though some were detached for a time after Penda's death, the name of Mercia from this moment must be generally taken as covering the whole of them. Alone, however, he was as yet no match for Northumbria. But the old severance between the English people and the Britons was fast dying down, and Penda boldly broke through the barrier which parted the two races, and allied himself with the Welsh king, Cadwallon, in an

attack on Eadwine. The armies met in 633 at Hatfield, and in the fight which followed Eadwine was defeated and slain. The victory was turned to profit by the ambition of Penda, while Northumbria was torn with the strife which followed Eadwine's fall. To complete his dominion over Mid-Britain, Penda marched against East Anglia. The East Engle had returned to heathendom from the oddly mingled religion of their first Christian king, Rædwald; but the new faith was brought back by the present king, Sigeberht. Before the threat of Penda's attack Sigeberht left his throne for a monastery, but his people dragged him again from his cell on the news of Penda's invasion in 634, in faith that his presence would bring them the favor of Heaven. The monk-king was set in the forefront of the battle, but he would bear no weapon save a wand, and his fall was followed by the rout of his army and the submission of his kingdom. Meanwhile Cadwallon remained harrying in the heart of Deira, and made himself master even of York. But the triumph of the Britons was as brief as it was strange. Oswald, a second son of Æthelfrith, placed himself at the head of his race, and a small Northumbrian force gathered in 635 under their new king near the Roman Wall. Oswald set up a cross of wood as his standard, holding it with his own hands till the hollow in which it was fixed was filled in by his soldiers; then throwing himself on his knees, he cried to his host to pray to the living God. Cadwallon, the last great hero of the British race, fell fighting on the "Heaven's Field," as after times called the field of battle, and for seven years the power of Oswald equalled that of Æthelfrith and Eadwine.

It was not the Church of Paulinus which nerved Oswald to this struggle for the Cross. Paulinus had fled from Northumbria at Eadwine's fall; and the Roman Church in Kent shrank into inactivity before the heathen reaction. Its place in the conversion of England was taken by missionaries from Ireland. To understand, however, the true meaning of the change, we must remember that before the landing of the English in Britain, the Christian Church comprised every country, save Germany, in Western Europe, as far as Ireland itself. The conquest of Britain by the pagan English thrust a wedge of heathendom into the heart of this great communion and broke it into two unequal parts. On the one side lay Italy, Spain, and Gaul, whose Churches owned obedience to the See of

Rome, on the other the Church of Ireland. But the condition of the two portions of Western Christendom was very different. While the vigor of Christianity in Italy and Gaul and Spain was exhausted in a bare struggle for life, Ireland, which remained unscourged by invaders, drew from its conversion an energy such as it has never known since. Christianity had been received there with a burst of popular enthusiasm, and letters and arts sprang up rapidly in its train. The science and Biblical knowledge which fled from the Continent took refuge in famous schools which made Durrow and Armagh the universities of the West. The new Christian life soon beat too strongly to brook confinement within the bounds of Ireland itself. Patrick, the first missionary of the island, had not been half a century dead when Irish Christianity flung itself with a fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian world. Irish missionaries labored among the Picts of the Highlands and among the Frisians of the northern seas. An Irish missionary, Columban, founded monasteries in Burgundy and the Apennines. The canton of St. Gall still commemorates in its name another Irish missionary before whom the spirits of flood and fell fled wailing over the waters of the Lake of Constance. For a time it seemed as if the course of the world's history was to be changed, as if the older Celtic race that Roman and German had swept before them had turned to the moral conquest of their conquerors, as if Celtic and not Latin Christianity was to mould the destinies of the Churches of the West.

On a low island of barren gneiss rock off the west coast of Scotland an Irish refugee, Columba, had raised the famous monastery of Iona. Oswald in youth found refuge within its walls, and on his accession to the throne of Northumbria he called for missionaries from among its monks. The first despatched in answer to his call obtained little success. He declared on his return that among a people so stubborn and barbarous success was impossible. "Was it their stubbornness or your severity?" asked Aidan, a brother sitting by; "did you forget God's word to give them the milk first and then the meat?" All eyes turned on the speaker as fittest to undertake the abandoned mission, and Aidan sailing at their bidding fixed his bishop's stool or see in the island-peninsula of Lindisfarne. Thence, from a monastery which gave to the spot its after name

of Holy Island, preachers poured forth over the heathen realms. Boisil guided a little troop of missionaries to the valley of the Tweed. Aidan himself wandered on foot preaching among the peasants of Bernicia. The new religion served as a prelude to the Northumbrian advance. If Oswald was a saint, he was none the less resolved to build up again the realm of Eadwine. Having extended his supremacy over the Britons of Strathclyde and won the submission of the Lindiswaras, he turned to reassert his supremacy over Wessex. The reception of the new faith became the mark of submission to his overlordship. A preacher, Birinus, had already penetrated from Gaul into Wessex; in Oswald's presence its king received baptism, and established with his assent a see for his people in the royal city of Dorchester on the Thames. Oswald ruled as wide a realm as his predecessor; but for after times the memory of his greatness was lost in the legends of his piety. A new conception of kingship began to blend itself with that of the warlike glory of Æthelfrith or the wise administration of Eadwine. The moral power which was to reach its height in Ælfred first dawns in the story of Oswald. In his own court the king acted as interpreter to the Irish missionaries in their efforts to convert his thegns. "By reason of his constant habit of praying or giving thanks to the Lord he was wont wherever he sat to hold his hands upturned on his knees." As he feasted with Bishop Aidan by his side, the thegn, or noble of his war-band, whom he had set to give alms to the poor at his gate, told him of a multitude that still waited fasting without. The king at once bade the untasted meat before him be carried to the poor and his silver dish be divided piecemeal among them. Aidan seized the royal hand and blessed it. "May this hand," he cried, "never grow old."

Prisoned, however, as it was by the conversion of Wessex to the central districts of England, heathendom fought desperately for life. Penda was still its rallying-point; but if his long reign was one continuous battle with the new religion, it was in fact rather a struggle against the supremacy of Northumbria than against the supremacy of the Cross. East Anglia became at last the field of contest between the two powers. In 642 Oswald marched to deliver it from Penda; but in a battle called the battle of the Maserfeld he was overthrown and slain. His body was mutilated and his limbs set on stakes by the brutal

conqueror; but legend told that when all else of Oswald had perished, the "white hand" that Aidan had blessed still remained white and uncorrupted. For a few years after his victory at the Maserfeld Penda stood supreme in Britain. Wessex owned his overlordship as it had owned that of Oswald, and its king threw off the Christian faith and married Penda's sister. Even Deira seems to have bowed to him, and Bernicia alone refused to yield. Year by year Penda carried his ravages over the north; once he reached even the royal city, the impregnable rock-fortress of Bamborough. Despairing of success in an assault, he pulled down the cottages around, and, piling their wood against its walls, fired the mass in a fair wind that drove the flames on the town. "See, Lord, what ill Penda is doing," cried Aidan from his hermit cell in the islet of Farne, as he saw the smoke drifting over the city; and a change of wind—so ran the legend of Northumbria's agony—drove back at the words the flames on those who kindled them. But in spite of Penda's victories, the faith which he had so often struck down revived everywhere around him. Burnt and harried as it was, Bernicia still clung to the Cross. The East-Saxons again became Christian. Penda's own son, whom he had set over the Middle-English, received baptism and teachers from Lindisfarne. The missionaries of the new faith appeared fearlessly among the Mercians themselves, and Penda gave no hindrance. Heathen to the last, he stood by unheeding if any were willing to hear; hating and scorning with a certain grand sincerity of nature "those whom he saw not doing the works of the faith they had received." But the track of Northumbrian missionaries along the eastern coast marked the growth of Northumbrian overlordship, and the old man roused himself for a last stroke at his foes. On the death of Oswald Oswiu had been called to fill his throne, and in 655 he met the pagan host near the river Winwæd. It was in vain that the Northumbrians had sought to avert Penda's attack by offers of ornaments and costly gifts. "Since the pagans will not take our gifts," Oswiu cried at last, "let us offer them to One that will;" and he vowed that if successful he would dedicate his daughter to God and endow twelve monasteries in his realm. Victory at last declared for the faith of Christ. The river over which the Mercians fled was swollen with a great rain; it swept away the fragments of the heathen host, Penda

himself was slain, and the cause of the older gods was lost forever.

The terrible struggle was followed by a season of peace. For four years after the battle of Winwæd Mercia was subject to Oswiu's overlordship. But in 659 a general rising of the people threw off the Northumbrian yoke. The heathendom of Mercia however was dead with Penda. "Being thus freed," Bæda tells us, "the Mercians with their king rejoiced to serve the true King, Christ." Its three provinces, the earlier Mercia, the Middle-English, and the Lindiswaras, were united in the bishopric of Ceadda, the St. Chad to whom the Mercian see of Lichfield still looks as its founder. Ceadda was a monk of Lindisfarne, so simple and lowly in temper that he travelled on foot on his long mission journeys, till Archbishop Theodore in later days with his own hands lifted him on horseback. The poetry of Christian enthusiasm breaks out in his death-legend, as it tells us how voices of singers singing sweetly descended from Heaven to the little cell beside St. Mary's Church where the bishop lay dying. Then "the same song ascended from the roof again, and returned heavenward by the way that it came." It was the soul of his brother, the missionary Cedd, come with a choir of angels to solace the last hours of Ceadda. In Northumbria the work of his fellow missionaries has almost been lost in the glory of Cuthbert. No story better lights up for us the new religious life of the time than the story of this apostle of the Lowlands. It carries us at its outset into the northernmost part of Northumbria, the country of the Teviot and the Tweed. Born on the southern edge of the Lammermoor, Cuthbert found shelter at eight years old in a widow's house in the little village of Wrangholm. Already in youth there was a poetic sensibility beneath the robust frame of the boy which caught even in the chance word of a game a call to higher things. Later on, a traveller coming in his white mantle over the hillside and stopping his horse to tend Cuthbert's injured knee seemed to him an angel. The boy's shepherd life carried him to the bleak upland, still famous as a sheep-walk, though the scant herbage scarce veils the whinstone rock, and there meteors plunging into the night became to him a company of angelic spirits, carrying the soul of Bishop Aidan heavenward. Slowly Cuthbert's longings settled into a resolute will towards a religious life, and he made his way at last

to a group of log-shanties in the midst of an untilled solitude where a few Irish monks from Lindisfarne had settled in the mission-station of Melrose. To-day the land is a land of poetry and romance. Cheviot and Lammermoor, Ettrick and Teviotdale, Yarrow and Annan-water, are musical with old ballads and border minstrelsy. Agriculture has chosen its valleys for her favorite seat, and drainage and steam-power have turned sedgy marshes into farm and meadow. But to see the Lowlands as they were in Cuthbert's day we must sweep meadow and farm away again, and replace them by vast solitudes, dotted here and there with clusters of wooden hovels, and crossed by boggy tracks over which travellers rode spear in hand and eye kept cautiously about them. The Northumbrian peasantry among whom he journeyed were for the most part Christians only in name. With Teutonic indifference they had yielded to their thegns in nominally accepting the new Christianity, as these had yielded to the king. But they retained their old superstitions side by side with the new worship; plague or mishap drove them back to a reliance on their heathen charms and amulets; and if trouble befell the Christian preachers who came settling among them they took it as proof of the wrath of the older gods. When some log-rafts which were floating down the Tyne for the construction of an abbey at its mouth drifted with the monks who were at work on them out to sea, the rustic bystanders shouted, "Let nobody pray for them; let nobody pity these men, who have taken away from us our old worship; and how their new-fangled customs are to be kept nobody knows." On foot, on horseback, Cuthbert wandered among listeners such as these, choosing above all the remoter mountain villages from whose roughness and poverty other teachers turned aside. Unlike his Irish comrades, he needed no interpreter as he passed from village to village; the frugal, long-headed Northumbrians listened willingly to one who was himself a peasant of the Lowlands, and who had caught the rough Northumbrian burr along the banks of the Tweed. His patience, his humorous good sense, the sweetness of his look, told for him, and not less the stout vigorous frame which fitted the peasant-preacher for the hard life he had chosen. "Never did man die of hunger who served God faithfully," he would say, when nightfall found them supperless in the waste. "Look at the eagle overhead! God can feed us through him if He will"

—and once at least he owed his meal to a fish that the scared bird let fall. A snow-storm drove his boat on the coast of Fife. "The snow closes the road along the shore," mourned his comrades; "the storm bars our way over sea." "There is still the way of Heaven that lies open," said Cuthbert.

While missionaries were thus laboring among its peasantry, Northumbria saw the rise of a number of monasteries, not bound indeed by the strict ties of the Benedictine rule, but gathered on the loose Celtic model of the family or the clan round some noble and wealthy person who sought devotional retirement. The most notable and wealthy of these houses was that of Streoneshealh, where Hild, a woman of royal race, reared her abbey on the summit of the dark cliffs of Whitby, looking out over the Northern Sea. Her counsel was sought even by nobles and kings; and the double monastery over which she ruled became a seminary of bishops and priests. The sainted John of Beverley was among her scholars. But the name which really throws glory over Whitby is the name of a lay-brother from whose lips flowed the first great English song. Though well advanced in years, Cædmon had learnt nothing of the art of verse, the alliterative jingle so common among his fellows, "wherefore being sometimes at feasts, when all agreed for glee's sake to sing in turn, he no sooner saw the harp come towards him than he rose from the board and turned homewards. Once when he had done thus, and gone from the feast to the stable where he had that night charge of the cattle, there appeared to him in his sleep One who said, greeting him by name, 'Sing, Cædmon, some song to Me.' 'I cannot sing,' he answered; 'for this cause left I the feast and came hither.' He who talked with him answered, 'However that be, you shall sing to Me.' 'What shall I sing?' rejoined Cædmon. 'The beginning of created things,' replied He. In the morning the cowherd stood before Hild and told his dream. Abbess and brethren alike concluded 'that heavenly grace had been conferred on him by the Lord.' They translated for Cædmon a passage in Holy Writ, 'bidding him, if he could, put the same into verse.' The next morning he gave it them composed in excellent verse, whereon the abbess, understanding the divine grace in the man, bade him quit the secular habit and take on him the monastic life." Piece by piece the sacred story was thus thrown into Cædmon's poem. "He sang of the creation

of the world, of the origin of man, and of all the history of Israel; of their departure from Egypt and entering into the Promised Land; of the incarnation, passion, and resurrection of Christ, and of his ascension; of the terror of future judgment, the horror of hell-pangs, and the joys of heaven."

To men of that day this sudden burst of song seemed a thing necessarily divine. "Others after him strove to compose religious poems, but none could vie with him, for he learned the art of poetry not from men nor of men, but from God." It was not indeed that any change had been wrought by Cædmon in the outer form of English song. The collection of poems which is connected with his name has come down to us in a later West-Saxon version, and though modern criticism is still in doubt as to their authorship, they are certainly the work of various hands. The verse, whether of Cædmon or of other singers, is accented and alliterative, without conscious art or development or the delight that springs from reflection, a verse swift and direct, but leaving behind it a sense of strength rather than of beauty, obscured too by harsh metaphors and involved construction. But it is eminently the verse of warriors, the brief passionate expression of brief passionate emotions. Image after image, phrase after phrase, in these early poems, start out vivid, harsh and emphatic. The very metre is rough with a sort of self-violence and repression; the verses fall like sword-strokes in the thick of battle. The love of natural description, the background of melancholy which gives its pathos to English verse, the poet only shared with earlier singers. But the faith of Christ brought in, as we have seen, new realms of fancy. The legends of the heavenly light, Bæda's story of "The Sparrow," show the side of English temperament to which Christianity appealed—its sense of the vague, vast mystery of the world and of man, its dreamy revolt against the narrow bounds of experience and life. It was this new poetic world which combined with the old in the so-called epic of Cædmon. In its various poems the vagueness and daring of the Teutonic imagination pass beyond the limits of the Hebrew story to a "swart hell without light and full of flame," swept only at dawn by the icy east wind, on whose floor lie bound the apostate angels. The human energy of the German race, its sense of the might of individual manhood, transformed in English verse the Hebrew tempter into a rebel Satan, disdainful of vassalage to

God. "I may be a God as He," Satan cries amidst his torments. "Evil it seems to me to cringe to Him for any good." Even in this terrible outburst of the fallen spirit, we catch the new pathetic note which the Northern melancholy was to give to our poetry. "This is to me the chief of sorrow, that Adam, wrought of earth, should hold my strong seat—should dwell in joy while we endure this torment. Oh, that for one winter hour I had power with my hands, then with this host would I—but around me lie the iron bonds, and this chain galls me." On the other hand the enthusiasm for the Christian God, faith in whom had been bought so dearly by years of desperate struggle, breaks out in long rolls of sonorous epithets of praise and adoration. The temper of the poets brings them near to the earlier fire and passion of the Hebrew, as the events of their time brought them near to the old Bible history with its fights and wanderings. "The wolves sing their dread evensong; the fowls of war, greedy of battle, dewy-feathered, scream around the host of Pharaoh," as wolf howled and eagle screamed round the host of Penda. Everywhere we mark the new grandeur, depth, and fervor of tone which the German race was to give to the religion of the East.

But even before Cædmon had begun to sing, the Christian Church of Northumbria was torn in two by a strife whose issue was decided in the same abbey of Whitby where Cædmon dwelt. The labors of Aidan, the victories of Oswald and Oswiu, seemed to have annexed England to the Irish Church. The monks of Lindisfarne, or of the new religious houses whose foundation followed that of Lindisfarne, looked for their ecclesiastical tradition, not to Rome but to Ireland; and quoted for their guidance the instructions, not of Gregory, but of Columba. Whatever claims of supremacy over the whole English Church might be pressed by the see of Canterbury, the real metropolitan of the Church as it existed in the north of England was the Abbot of Iona. But Oswiu's queen brought with her from Kent the loyalty of the Kentish church to the Roman see, and a Roman party at once formed about her. Her efforts were seconded by those of two young thegns whose love of Rome mounted to a passionate fanaticism. The life of Wilfrid of York was a series of flights to Rome and returns to England, of wonderful successes in pleading the right of Rome to the obedience of the Church of Northumbria, and of as won-

derful defeats. Benedict Biscop worked towards the same end in a quieter fashion, coming backwards and forwards across the sea with books and relics and cunning masons and painters to rear a great church and monastery at Wearmouth, whose brethren owned obedience to the Roman See. In 652 they first set out for a visit to the imperial city; and the elder, Benedict Biscop, soon returned to preach ceaselessly against the Irish usages. He was followed by Wilfrid, whose energy soon brought the quarrel to a head. The strife between the two parties rose so high at last that Oswiu was prevailed upon to summon in 664 a great council at Whitby, where the future ecclesiastical allegiance of England should be decided. The points actually contested were trivial enough. Colman, Aidan's successor at Holy Island, pleaded for the Irish fashion of the tonsure, and for the Irish time of keeping Easter; Wilfrid pleaded for the Roman. The one disputant appealed to the authority of Columba, the other to that of St. Peter. "You own," cried the king at last to Colman, "that Christ gave to Peter the keys of the kingdom of heaven—has He given such power to Columba?" The bishop could but answer "No." "Then will I rather obey the porter of Heaven," said Oswiu, "lest when I reach its gates he who has the keys in his keeping turn his back on me, and there be none to open." The importance of Oswiu's judgment was never doubted at Lindisfarne, where Colman, followed by the whole of the Irish-born brethren and thirty of their English fellows, forsook the see of Aidan and sailed away to Iona. Trivial in fact as were the actual points of difference which severed the Roman Church from the Irish, the question to which communion Northumbria should belong was of immense moment to the after fortunes of England. Had the Church of Aidan finally won, the later ecclesiastical history of England would probably have resembled that of Ireland. Devoid of that power of organization which was the strength of the Roman Church, the Celtic Church in its own Irish home took the clan system of the country as the basis of Church government. Tribal quarrels and ecclesiastical controversies became inextricably confounded; and the clergy, robbed of all really spiritual influence, contributed no element save that of disorder to the state. Hundreds of wandering bishops, a vast religious authority wielded by hereditary chieftains, the dissociation of piety from mo-

rality, the absence of those larger and more humanizing influences which contact with a wider world alone can give, this is the picture which the Irish Church of later times presents to us. It was from such a chaos as this that England was saved by the victory of Rome in the Synod of Whitby.

The Church of England, as we know it to-day, is the work, so far as its outer form is concerned, of a Greek monk, Theodore of Tarsus, whom Rome, after her victory at Whitby, despatched in 669 as Archbishop of Canterbury, to secure England to her sway. Theodore's work was determined in its main outlines by the previous history of the English people. The conquest of the Continent had been wrought either by races such as the Goths, who were already Christian, or by heathens like the Franks, who bowed to the Christian faith of the nations they conquered. To this oneness of religion between the German invaders of the Empire and their Roman subjects was owing the preservation of all that survived of the Roman world. The Church everywhere remained untouched. The Christian bishop became the defender of the conquered Italian or Gaul against his Gothic and Lombard conqueror, the mediator between the German and his subjects, the one bulwark against barbaric violence and oppression. To the barbarian on the other hand he was the representative of all that was venerable in the past, the living record of law, of letters, and of art. But in Britain priesthood and people had been exterminated together. When Theodore came to organize the Church of England, the very memory of the older Christian Church which existed in Roman Britain had passed away. The first Christian missionaries, strangers in a heathen land, attached themselves necessarily to the courts of the kings, who were their first converts, and whose conversion was generally followed by that of their people. The English bishops were thus at first royal chaplains, and their diocese was naturally nothing but the kingdom. The kingdom of Kent became the diocese of Canterbury, and the kingdom of Northumbria the diocese of York. In this way too realms which are all but forgotten are commemorated in the limits of existing sees. That of Rochester represented till of late an obscure kingdom of West Kent, and the frontier of the original kingdom of Mercia might be recovered by following the map of the ancient bishopric of Lichfield. Theodore's first work was to order the dioceses; his second

was to add many new sees to the old ones, and to group all of them round the one centre at Canterbury. All ties between England and the Irish Church were roughly broken. Lindisfarne sank into obscurity with the flight of Colman and his monks. The new prelates, gathered in synod after synod, acknowledged the authority of their one primate. The organization of the episcopate was followed during the next hundred years by the development of the parish system. The loose system of the mission station, the monastery from which priest and bishop went forth on journey after journey to preach and baptize, as Aidan went forth from Lindisfarne or Cuthbert from Melrose, naturally disappeared as the land became Christian. The missionaries became settled clergy. The holding of the English noble or landowner became the parish, and his chaplain the parish priest, as the king's chaplain had become the bishop, and the kingdom his diocese. A source of permanent endowment for the clergy was found at a later time in the revival of the Jewish system of tithes, and in the annual gift to Church purposes of a tenth of the produce of the soil; while discipline within the Church itself was provided for by an elaborate code of sin and penance in which the principle of compensation which lay at the root of Teutonic legislation, crept into the relations between God and the soul.

In his work of organization, in his increase of bishoprics, in his arrangement of dioceses, and the way in which he grouped them round the see of Canterbury, in his national synods and ecclesiastical canons, Theodore was unconsciously doing a political work. The old divisions of kingdoms and tribes about him, divisions which had sprung for the most part from mere accidents of the conquest, were fast breaking down. The smaller states were by this time practically absorbed by the three larger ones, and of these three Mercia and Wessex had for a time bowed to the overlordship of Northumbria. The tendency to national unity which was to characterize the new England had thus already declared itself; but the policy of Theodore clothed with a sacred form and surrounded with divine sanctions a unity which as yet rested on no basis but the sword. The single throne of the one primate at Canterbury accustomed men's mind to the thought of a single throne for their one temporal overlord at York, or, as in later days, at Lichfield or at Winchester. The regular subordination of

priest to bishop, of bishop to primate, in the administration of the Church, supplied a mould on which the civil organization of the state quietly shaped itself. Above all, the councils gathered by Theodore were the first of all national gatherings for general legislation. It was at a much later time that the Wise Men of Wessex, or Northumbria, or Mercia, learned to come together in the Witenagemot of all England. It was the ecclesiastical synods which by their example led the way to our national parliament, as it was the canons enacted in such synods which led the way to a national system of law. But if the movement towards national unity was furthered by the centralizing tendencies of the Church, it was as yet hindered by the upgrowth of a great rival power to contest the supremacy with Northumbria. Mercia, as we have seen, had recovered from the absolute subjection in which it was left after Penda's fall by shaking off the supremacy of Oswiu, and by choosing Wulfhere for its king. Wulfhere was a vigorous and active ruler, and the peaceful reign of Oswiu left him free to build up again during the sixteen years of his rule the power which had been lost at Penda's death. Penda's realm in Central Britain was quickly restored, and Wulfhere's dominions extended even over the Severn and embraced the lower valley of the Wye. He had even more than his father's success. After a great victory in 661 over the West-Saxons, his ravages were carried into the heart of Wessex, and the valley of the Thames opened to his army. To the eastward, the East-Saxons and London came to own his supremacy; while southward he pushed across the river over Surrey. In the same year, 661, Sussex, perhaps in dread of the West-Saxons, found protection in accepting Wulfhere's overlordship, and its king was rewarded by a gift of two outlying settlements of the Jutes, the Isle of Wight and the land of the Meon-wara along the Southampton Water, which we must suppose had been reduced by Mercian arms. The Mercian supremacy which thus reached from the Humber to the Channel and stretched westward to the Wye was the main political fact in Britain when Theodore landed on its shores. In fact, with the death of Oswiu in 670 all effort was finally abandoned by Northumbria to crush the rival states in Central or Southern Britain.

The industrial progress of the Mercian kingdom went hand in hand with its military advance. The forests of its western

border, the marshes of its eastern coast, were being cleared and drained by monastic colonies, whose success shows the hold which Christianity had now gained over its people. Heathenism indeed still held its own in the western woodlands; we may perhaps see Woden-worshipping miners at Alcester in the dæmons of the legend of Bishop Ecgwine of Worcester, who drowned the preacher's voice with the din of their hammers. But in spite of their hammers Ecgwine's preaching left one lasting mark behind it. The bishop heard how a swineherd, coming out from the forest depths on a sunny glade, saw forms which were possibly those of the Three Fair Women of the old German mythology, seated round a mystic bush, and singing their unearthly song. In his fancy the fair women transformed themselves into a vision of the Mother of Christ; and the silent glade soon became the site of an abbey dedicated to her, and of a town which sprang up under its shelter—the Evesham which was to be hallowed in after time by the fall of Earl Simon of Leicester. Wilder even than the western woodland was the desolate fen-country on the eastern border of the kingdom, stretching from the "Holland," the sunk, hollow land of Lincolnshire, to the channel of the Ouse, a wilderness of shallow waters and reedy islets wrapped in its own dark mist-veil and tenanted only by flocks of screaming wild-fowl. Here through the liberality of King Wulfhere rose the abbey of Medeshamstead, our later Peterborough. On its northern border a hermit, Botulf, founded a little house which as ages went by became our Botulf's town or Boston. The abbey of Ely was founded in the same wild fen-country by the Lady Æthelthryth, the wife of King Ecgfrith, who in the year 670 succeeded Oswiu on the throne of Northumbria. Here, too, Guthlac, a youth of the royal race of Mercia, sought a refuge from the world in the solitude of Crowland, and so great was the reverence he won, that only two years had passed since his death when the stately abbey of Crowland rose over his tomb. Earth was brought in boats to form a site; the buildings rested on oaken piles driven into the marsh, a stone church replaced the hermit's cell, and the toil of the new brotherhood changed the pools around them into fertile meadow-land.

But while Mercia was building up its dominion in Mid-Britain, Northumbria was far from having sunk from its old

renown either in government or war. Ecgfrith had succeeded his father Oswiu in 670, and made no effort to reverse his policy, or to build up again a supremacy over the states of southern Britain. His ambition turned rather to conquests over the Briton than to victories over his fellow Englishmen. The war between Briton and Englishman, which had languished since the battle of Chester, had been revived some twenty years before by an advance of the West-Saxons to the south-west. Unable to save the possessions of Wessex in the Severn valley and on the Cotswolds from the grasp of Penda, the West-Saxon king, Cenwealh, seized the moment when Mercia was absorbed in the last struggle of Penda against Northumbria to seek for compensation in an attack on his Welsh neighbors. A victory at Bradford on the Avon enabled him to overrun the country north of Mendip which had till then been held by the Britons; and a second campaign in 658, which ended in a victory on the skirts of the great forest that covered Somerset to the east, settled the West-Saxons as conquerors round the sources of the Parret. It may have been the example of the West-Saxons which spurred Ecgfrith to enlarge the bounds of his kingdom by a series of attacks upon his British neighbors in the west. His armies chased the Britons from southern Cumbria and made the districts of Carlisle, the Lake country, and our Lancashire English ground. His success in this quarter was quickly followed by fresh gain in the north, where he pushed his conquests over the Scots beyond Clydesdale, and subdued the Picts over the Firth of Forth, so that their territory on the northern bank of the Forth was from this time reckoned as Northumbrian ground. The monastery of Abercorn on the shore of the Firth of Forth, in which a few years later a Northumbrian bishop, Trumwine, fixed the seat of a new bishopric, was a sign of the subjection of the Picts to the Northumbrian overlordship. Even when recalled from the wars to his southern border by an attack of Wulfhere's in 675, the vigorous and warlike Ecgfrith proved a different foe from the West-Saxon or the Jute, and the defeat of the king of Mercia was so complete that he was glad to purchase peace by giving up to his conqueror the province of the Lindiswaras or Lincolnshire. A large part of the conquered country of the Lake district was bestowed upon the see of Lindisfarne, which was at this time filled by one whom

we have seen before laboring as the Apostle of the Lowlands. After years of mission labor at Melrose, Cuthbert had quitted it for Holy Island, and preached among the moors of Northumberland as he had preached beside the banks of the Tweed. He remained there through the great secession which followed on the Synod of Whitby, and became prior of the dwindled company of brethren, now torn with endless disputes, against which his patience and good humor struggled in vain. Worn out at last he fled to a little island of basaltic rock, one of a group not far from Ida's fortress of Bamborough, strewn for the most part with kelp and seaweed, the home of the gull and the seal. In the midst of it rose his hut of rough stones and turf, dug deep into the rock and roofed with logs and straw.

The reverence for his sanctity dragged Cuthbert back in old age to fill the vacant see of Lindisfarne. He entered Carlisle, which the king had bestowed upon the bishopric, at a moment when all Northumbria was waiting for news of a fresh campaign of Ecgfrith's against the Britons in the north. The power of Northumbria was already however fatally shaken. In the south, Mercia had in 679 renewed the attempt which had been checked by Wulfhere's defeat. His successor, the Mercian king Æthelred, again seized the province of the Lindiswaras, and the war he thus began with Northumbria was only ended by a peace negotiated through Archbishop Theodore, which left him master of Middle England. Old troubles too revived on Ecgfrith's northern frontier, where a rising of the Picts forced him once more to cross the Firth of Forth, and march in the year 685 into their land. A sense of coming ill weighed on Northumbria, and its dread was quickened by a memory of the curses which had been pronounced by the bishops of Ireland on the king, when his navy, setting out a year before from the newly-conquered western coast, swept the Irish shores in a raid which seemed like sacrilege to those who loved the home of Aidan and Columba. As Cuthbert bent over a Roman fountain which still stood unharmed amongst the ruins of Carlisle the anxious bystanders thought they caught words of ill-omen falling from the old man's lips. "Perhaps," he seemed to murmur, "at this very hour the peril of the fight is over and done." "Watch and pray," he said, when they questioned him on the morrow; "watch and pray." In a few days more a solitary fugitive escaped from the slaughter

told that the Picts had turned desperately to bay as the English army entered Fife; and that Ecgfrith and the flower of his nobles lay, a ghastly ring of corpses, on the far-off moorland of Nectansmere.

To Cuthbert the tidings were tidings of death. His bishopric was soon laid aside, and two months after his return to his island hermitage the old man lay dying, murmuring to the last words of concord and peace. A signal of his death had been agreed upon, and one of those who stood by ran with a candle in each hand to a place whence the light might be seen by a monk who was looking out from the watch-tower of Lindisfarne. As the tiny gleam flashed over the dark reach of sea, and the watchman hurried with his news into the church, the brethren of Holy Island were singing, as it chanced, the words of the Psalmist: "Thou hast cast us out and scattered us abroad; Thou hast also been displeased; Thou hast shown thy people heavy things; Thou hast given us a drink of deadly wine." The chant was the dirge, not of Cuthbert only, but of his Church and his people. Over both hung the gloom of a seeming failure. Strangers who knew not Iona and Columba entered into the heritage of Aidan and Cuthbert. As the Roman communion folded England again beneath her wing, men forgot that a Church which passed utterly away had battled with Rome for the spiritual headship of Western Christendom, and that throughout the great struggle with the heathen reaction of Mid-Britain the new religion had its centre not at Canterbury, but at Lindisfarne. Nor were men long to remember that from the days of Æthelfrith to the days of Ecgfrith English politics had found their centre at York. But forgotten or no, Northumbria had done its work. By its missionaries and by its sword it had won England from heathendom to the Christian Church. It had given her a new poetic literature. Its monasteries were already the seat of whatever intellectual life the country possessed. Above all it had first gathered together into a loose political unity the various tribes of the English people, and by standing at their head for half a century had accustomed them to a national life, out of which England, as we have it now, was to spring.

Section IV.—The Three Kingdoms, 685—828.*

The supremacy of Northumbria over the English people had fallen forever with the death of Oswiu, and its power over the tribes of the north was as completely broken by the death of Ecgfrith and the defeat of Nectansmere. To the north, the flight of Bishop Trumwine from Abercorn announced the revolt of the Picts from her rule. In the south, Mercia proved a formidable rival under Æthelred, who had succeeded Wulfhere in 675. Already his kingdom reached from the Humber to the Channel; and Æthelred in the first years of his reign had finally reduced Kent beneath his overlordship. All hope of national union seemed indeed at an end, for the revival of the West-Saxon power at this moment completed the parting of the land into three states of nearly equal power out of which it seemed impossible that unity could come. Since their overthrow at Faddiley, a hundred years before, the West-Saxons had been weakened by anarchy and civil war, and had been at the mercy alike of the rival English states and of the Britons. We have seen however that in 652 a revival of power had enabled them to drive back the Britons to the Parret. A second interval of order in 682 strengthened King Centwine again to take up war with the Britons, and push his frontier as far as the Quantocks. A third rally of the West-Saxons in 685 under Ceadwalla enabled them to turn on their English enemies and conquer Sussex. Ine, the greatest of their early kings, whose reign covered the long period from 688 to 726, carried on during the whole of it the war for supremacy. Eastward, he forced Kent, Essex and London to own his rule. On the west, he pushed his way southward round the marshes of the Parret to a more fertile territory, and guarded the frontier of his new conquests by a fortress on the banks of the Tone,

* *Authorities.*—A few incidents of Mercian history are preserved among the meagre annals of Wessex, which form, during this period, "The English Chronicle." But for the most part we are thrown upon later writers, especially Henry of Huntingdon and William of Malmesbury, both authors of the twelfth century, but having access to older materials now lost. The letters of Boniface and those of Alcuin, which form the most valuable contemporary materials for this period, are given by Dr. Giles in his "Patres Ecclesiæ Anglicanæ." They have also been carefully edited by Jaffé in his series of "Monumenta Germanica."

which has grown into the present Taunton. The West-Saxons thus became masters of the whole district which now bears the name of Somerset, the land of the Somersætas, where the Tor rose like an island out of a waste of flood-drowned fen that stretched westward to the Channel. At the base of this hill Ine established on the site of an older British foundation his famous monastery of Glastonbury. The little hamlet in which it stood took its English name from one of the English families, the Glæstings, who chose the spot for their settlement; but it had long been a religious shrine of the Britons, and the tradition that a second Patrick rested there drew thither the wandering scholars of Ireland. The first inhabitants of Ine's abbey found, as they alleged, "an ancient church, built by no art of man;" and beside this relic of its older Welsh owners, Ine founded his own abbey-church of stone. The spiritual charge of his conquests he committed to his kinsman Ealdhelm, the most famous scholar of his day, who became the first bishop of the new see of Sherborne, which the king formed out of the districts west of Selwood and the Frome, to meet the needs of the new parts of his kingdom. Ine's code, the earliest collection of West-Saxon laws which remains to us, shows a wise solicitude to provide for the civil as well as the ecclesiastical needs of the mixed population over which he now ruled. His repulse of the Mercians, when they at last attacked Wessex, proved how well he could provide for its defence. Æthelred's reign of thirty years was one of almost unbroken peace, and his activity mainly showed itself in the planting and endowment of monasteries, which gradually changed the face of the realm. Ceolred however, who in 709 became king of Mercia, took up the strife with Wessex for the overlordship of the south, and in 715 he marched into the very heart of Wessex; but he was repulsed in a bloody encounter at Wanborough. Able however as Ine was to hold Mercia at bay, he was unable to hush the civil strife that was the curse of Wessex, and a wild legend tells the story of the disgust which drove him from the world. He had feasted royally at one of his country houses, and on the morrow, as he rode from it, his queen bade him turn back thither. The king returned to find his house stripped of curtains and vessels, and foul with refuse and the dung of cattle, while in the royal bed where he had slept with Æthelburh rested a sow with her

farrow of pigs. The scene had no need of the queen's comment: "See, my lord, how the fashion of this world passeth away!" In 726 Ine laid down his crown, and sought peace and death in a pilgrimage to Rome.

The anarchy that had driven Ine from the throne broke out on his departure in civil strife which left Wessex an easy prey to the successor of Ceolred. Among those who sought Guthlac's retirement at Crowland came Æthelbald, a son of Penda's brother, flying from Ceolred's hate. Driven off again and again by the king's pursuit, Æthelbald still returned to the little hut he had built beside the hermitage, and comforted himself in hours of despair with his companion's words. "Know how to wait," said Guthlac, "and the kingdom will come to thee; not by violence or rapine, but by the hand of God." In 716 Ceolred fell frenzy-smitten at his board, and Mercia chose Æthelbald for its king. For the first ten years of his reign he shrank from a conflict with the victor of Wanborough; but with Ine's withdrawal he took up again the fierce struggle with Wessex for the complete supremacy of the south. He penetrated into the very heart of the West-Saxon kingdom, and his siege and capture of the royal town of Somerton in 733 ended the war. For twenty years the overlordship of Mercia was recognized by all Britain south of the Humber. It was at the head of the forces, not of Mercia alone, but of East Anglia and Kent, as well as of the West-Saxons, that Æthelbald marched against the Welsh; and he styled himself "King not of the Mercians only, but of all the neighboring peoples who are called by the common name of Southern English." But the aim of Æthelbald was destined to the same failure as that of his predecessors. For twenty years indeed he met the constant outbreaks of his new subjects with success; and it was not till 754 that a general rising forced him to call his whole strength to the field. At the head of his own Mercians and of the subject hosts of Kent, Essex and East Anglia, Æthelbald marched to the field of Burford, where the West-Saxons were again marshalled under the golden dragon of their race: but after hours of desperate fighting in the forefront of the battle, a sudden panic seized the Mercian king, and the supremacy of Mid-Britain passed away forever as he fled first of his army from the field. Three years later he was surprised and slain in a night attack by his ealdormen; and in the anarchy

that followed, Kent, Essex, and East Anglia throw off the yoke of Mercia.

While the two southern kingdoms were wasting their energies in this desperate struggle, Northumbria had set aside its efforts at conquest for the pursuits of peace. Under the reigns of Ecgfrith's successors, Aldfrith the Learned and the four kings who followed him, the kingdom became in the middle of the eighth century the literary centre of Western Europe. No schools were more famous than those of Jarrow and York. The whole learning of the age seemed to be summed up in a Northumbrian scholar. Bæda—the Venerable Bede, as later times styled him—was born in 673, nine years after the Synod of Whitby, on ground which passed a year later to Benedict Biscop as the site of the great abbey which he reared by the mouth of the Wear. His youth was trained and his long tranquil life was wholly spent in an offshoot of Benedict's house which was founded by his friend Ceolfrid. Bæda never stirred from Jarrow. "I have spent my whole life in the same monastery," he says, "and while attentive to the rule of my order and the service of the Church my constant pleasure lay in learning, or teaching, or writing." The words sketch for us a scholar's life, the more touching in its simplicity that it is the life of the first great English scholar. The quiet grandeur of a life consecrated to knowledge, the tranquil pleasure that lies in learning and teaching and writing, dawned for Englishmen in the story of Bæda. While still young, he became teacher; and six hundred monks, besides strangers that flocked thither for instruction, formed his school of Jarrow. It is hard to imagine how among the toils of the schoolmaster and the duties of the monk Bæda could have found time for the composition of the numerous works that made his name famous in the west. But materials for study had accumulated in Northumbria through the journeys of Wilfrid and Benedict Biscop and the libraries which were forming at Wearmouth and York. The tradition of the older Irish teachers still lingered to direct the young scholar into that path of Scriptural interpretation to which he chiefly owed his fame. Greek, a rare accomplishment in the west, came to him from the school which the Greek Archbishop Theodore founded beneath the walls of Canterbury. His skill in the ecclesiastical chant was derived from a Roman cantor

whom Pope Vitalian sent in the train of Benedict Biscop. Little by little the young scholar thus made himself master of the whole range of the science of his time; he became, as Burke rightly styled him, "the father of English learning." The tradition of the older classic culture was first revived for England in his quotations of Plato and Aristotle, of Seneca and Cicero, of Lucretius and Ovid. Virgil cast over him the same spell that he cast over Dante; verses from the Æneid break his narratives of martyrdoms, and the disciple ventures on the track of the great master in a little eclogue descriptive of the approach of spring. His work was done with small aid from others. "I am my own secretary," he writes; "I make my own notes. I am my own librarian." But forty-five works remained after his death to attest his prodigious industry. In his own eyes and those of his contemporaries the most important among these were the commentaries and homilies upon various books of the Bible which he had drawn from the writings of the Fathers. But he was far from confining himself to theology. In treatises compiled as text-books for his scholars Bæda drew together all that the world had then accumulated in astronomy and meteorology, in physics and music, in philosophy, grammar, rhetoric, arithmetic, medicine. But the encyclopædic character of his researches left him in heart a simple Englishman. He loved his own English tongue; he was skilled in English song; his last work was a translation into English of the Gospel of St. John, and almost the last words that broke from his lips were some English rimes upon death.

But the noblest proof of his love of England lies in the work which immortalizes his name. In his "Ecclesiastical History of the English Nation" Bæda became the first English historian. All that we really know of the century and a half that follows the landing of Augustine we know from him. Wherever his own personal observation extended the story is told with admirable detail and force. He is hardly less full or accurate in the portions which he owed to his Kentish friends, Albinus and Nothelm. What he owed to no informant was his own exquisite faculty of story-telling, and yet no story of his own telling is so touching as the story of his death. Two weeks before the Easter of 735 the old man was seized with an extreme weakness and loss of breath. He still preserved, how-

ever, his usual pleasantness and good humor, and in spite of prolonged sleeplessness continued his lectures to the pupils about him. Verses of his own English tongue broke from time to time from the master's lips—rude rimes that told how before the "need-fare," Death's stern "must-go," none can enough bethink him what is to be his doom for good or ill. The tears of Bæda's scholars mingled with his song. "We never read without weeping," writes one of them. So the days rolled on to Ascension-tide, and still master and pupils toiled at their work, for Bæda longed to bring to an end his version of St. John's Gospel into the English tongue, and his extracts from Bishop Isidore. "I don't want my boys to read a lie," he answered those who would have had him rest, "or to work to no purpose after I am gone." A few days before Ascension-tide his sickness grew upon him, but he spent the whole day in teaching, only saying cheerfully to his scholars, "Learn with what speed you may; I know not how long I may last." The dawn broke on another sleepless night, and again the old man called his scholars round him and bade them write. "There is still a chapter wanting," said the scribe, as the morning drew on, "and it is hard for thee to question thyself any longer." "It is easily done," said Bæda; "take thy pen and write quickly." Amid tears and farewells the day wore away to eventide. "There is yet one sentence unwritten, dear master," said the boy. "Write it quickly," bade the dying man. "It is finished now," said the little scribe at last. "You speak truth," said the master; "all is finished now." Placed upon the pavement, his head supported in his scholars' arms, his face turned to the spot where he was wont to pray, Bæda chanted the solemn "Glory to God." As his voice reached the close of his song he passed quietly away.

First among English scholars, first among English theologians, first among English historians, it is in the monk of Jarrow that English literature strikes its roots. In the six hundred scholars who gathered round him for instruction he is the father of our national education. In his physical treatises he is the first figure to which our science looks back. Bæda was a statesman as well as a scholar, and the letter which in the last year of his life he addressed to Ecgberht of York shows how vigorously he proposed to battle against

the growing anarchy of Northumbria. But his plans of reform came too late, though a king like Eadberht, with his brother Ecgberht, the first Archbishop of York, might for a time revive the fading glories of his kingdom. Eadberht repelled an attack of Æthelbald on his southern border; while at the same time he carried on a successful war against the Picts. Ten years later he penetrated into Ayrshire, and finally made an alliance with the Picts, which enabled him in 756 to conquer Strathclyde and take its capital Alcluyd, or Dumbarton. But at the moment when his triumph seemed complete, his army was utterly destroyed as it withdrew homewards, and so crushing was the calamity that even Eadberht could only fling down his sceptre and withdraw with his brother the Archbishop to a monastery. From this time the history of Northumbria is only a wild story of lawlessness and bloodshed. King after king was swept away by treason and revolt, the country fell into the hands of its turbulent nobles, the very fields lay waste, and the land was scourged by famine and plague. Isolated from the rest of the country during fifty years of anarchy, the northern realm hardly seemed to form part of the English people.

The work in fact of national consolidation among the English seemed to be fatally arrested. The battle of Burford had finally settled the division of Britain into three equal powers. Wessex was now as firmly planted south of the Thames as Northumbria north of the Humber. But this crushing defeat was far from having broken the Mercian power; and under Offa, whose reign from 758 to 796 covers with that of Æthelbald nearly the whole of the eighth century, it rose to a height unknown since the days of Wulfhere. Years however had to pass before the new king could set about the recovery of Kent; and it was only after a war of three years that in 775 a victory at Otford gave it back to the Mercian realm. With Kent Offa doubtless recovered Sussex and Surrey, as well as Essex and London; and four years later a victory at Bensington completed the conquest of the district that now forms the shires of Oxford and Buckingham. For the nine years that followed however Mercia ventured on no further attempt to extend her power over her English neighbors. Like her rivals, she turned on the Welsh. Pushing after 779 over the Severn, whose upper course had served till now as the frontier between

Briton and Englishman, Offa drove the King of Powys from his capital, which changed its old name of Pengwyrn for the significant English title of the Town in the Scrub or bush, Scrobsbyryg, or Shrewsbury. The border-line he drew after his inroad is marked by a huge earthwork which runs from the mouth of Wye to that of Dee, and is still called Offa's Dyke. A settlement of Englishmen on the land between this dyke and the Severn served as a military frontier for the Mercian realm. Here, as in the later conquests of the Northumbrians and the West-Saxons, the older plan of driving off the conquered from the soil was definitely abandoned. The Welsh who chose to remain dwelt undisturbed among their English conquerors; and it was probably to regulate the mutual relations of the two races that Offa drew up the code of laws which bore his name. In Mercia as in Northumbria attacks on the Britons marked the close of all dreams of supremacy over the English themselves. Under Offa Mercia sank into virtual isolation. The anarchy into which Northumbria sank after Eadberht's death never tempted him to cross the Humber; nor was he shaken from his inaction by as tempting an opportunity which presented itself across the Thames. It must have been in the years that followed the battle of Burford that the West-Saxons made themselves masters of the shrunken realm of Dyvnaint, which still retains its old name in the form of Devon, and pushed their frontier westward to the Tamar. But in 786 their progress was stayed by a fresh outbreak of anarchy. The strife between the rivals that disputed the throne was ended by the defeat of Ecgberht, the heir of the Ceawlin's line, and his flight to Offa's court. The Mercian king however used his presence not so much for schemes of aggrandizement as to bring about a peaceful alliance; and in 789 Ecgberht was driven from Mercia, while Offa wedded his daughter to the West-Saxon king Beorhtric. The true aim of Offa indeed was to unite firmly the whole of Mid-Britain, with Kent as its outlet towards Europe, under the Mercian crown, and to mark its ecclesiastical as well as its political independence by the formation in 787 of an archbishopric of Lichfield, as a check to the see of Canterbury in the south, and a rival to the see of York in the north.

But while Offa was hampered in his projects by the dread of the West-Saxons at home, he was forced to watch jealously

a power which had risen to dangerous greatness over sea, the power of the Franks. Till now, the interests of the English people had lain wholly within the bounds of the Britain they had won. But at this moment our national horizon suddenly widened, and the fortunes of England became linked to the general fortunes of Western Christendom. It was by the work of English missionaries that Britain was first drawn into political relations with the Frankish court. The Northumbrian Willibrord, and the more famous West-Saxon Boniface or Winfrith, followed in the track of earlier preachers, both Irish and English, who had been laboring among the heathens of Germany, and especially among those who had now become subject to the Franks. The Frank King Pippin's connection with the English preachers led to constant intercourse with England; a Northumbrian scholar, Alcuin, was the centre of the literary revival at his court. Pippin's son Charles, known in after days as Charles the Great, maintained the same interest in English affairs. His friendship with Alcuin drew him into close relations with Northern Britain. Ecgberht, the claimant of the West-Saxon throne, had found a refuge with him since Offa's league with Beorhtric in 787. With Offa too his relations seem to have been generally friendly. But the Mercian king shrank cautiously from any connection which might imply a recognition of Frankish supremacy. He had indeed good grounds for caution. The costly gifts sent by Charles to the monasteries of England as of Ireland showed his will to obtain an influence in both countries; he maintained relations with Northumbria, with Kent, with the whole English Church. Above all, he harbored at his court exiles from every English realm, exiled kings from Northumbria, East-Anglian thegns, fugitives from Mercia itself; and Ecgberht probably marched in his train when the shouts of the people and priesthood of Rome hailed him as Roman Emperor. When the death of Beorhtric in 802 opened a way for the exile's return to Wessex, the relations of Charles with the English were still guided by the dream that Britain, lost to the Empire at the hour when the rest of the western provinces were lost, should return to the Empire now that Rome had risen again to more than its old greatness in the west; and the revolutions which were distracting the English kingdoms told steadily in his favor.

The years since Ecgberht's flight had made little change in the state of Britain. Offa's completion of his kingdom by the seizure of East Anglia had been followed by his death in 796; and under his successor Cenwulf the Mercian archbishopric was suppressed, and there was no attempt to carry further the supremacy of the Midland kingdom. Cenwulf stood silently by when Ecgberht mounted the West-Saxon throne, and maintained peace with the new ruler of Wessex throughout his reign. The first enterprise of Ecgberht indeed was not directed against his English but his Welsh neighbors. In 815 he marched into the heart of Cornwall, and after eight years of fighting, the last fragment of British dominion in the west came to an end. As a nation Britain had passed away with the victories of Deorham and Chester; of the separate British peoples who had still carried on the struggle with the three English kingdoms, the Britons of Cumbria and of Strathclyde had already bowed to Northumbrian rule; the Britons of Wales had owned by tribute to Offa the supremacy of Mercia; the last unconquered British state of West Wales as far as the Land's End now passed under the mastery of Wessex.

While Wessex was regaining the strength it had so long lost, its rival in Mid-Britain was sinking into helpless anarchy. Within, Mercia was torn by a civil war which broke out on Cenwulf's death in 821; and the weakness which this left behind was seen when the old strife with Wessex was renewed by his successor Beornwulf, who in 825 penetrated into Wiltshire, and was defeated in a bloody battle at Ellandun. All England south of the Thames at once submitted to Ecgberht of Wessex, and East Anglia rose in a desperate revolt which proved fatal to its Mercian rulers. Two of its kings in succession fell fighting on East-Anglian soil; and a third, Wiglaf, had hardly mounted the Mercian throne when his exhausted kingdom was called on again to encounter the West-Saxon. Ecgberht saw that the hour had come for a decisive onset. In 828 his army marched northward without a struggle; Wiglaf fled helplessly before it; and Mercia bowed to the West-Saxon overlordship. From Mercia Ecgberht marched on Northumbria; but half a century of anarchy had robbed that kingdom of all vigor, and pirates were already harrying its coast; its nobles met him at Dore in Derbyshire, and owned him as their overlord. The work that Oswiu and Æthelbald

had failed to do was done, and the whole English race in Britain was for the first time knit together under a single ruler. Long and bitter as the struggle for independence was still to be in Mercia and in the north, yet from the moment that Northumbria bowed to its West-Saxon overlord, England was made in fact if not as yet in name.

Section V.—Wessex and the Danes, 802—880.*

The effort after a national sovereignty had hardly been begun, when the Dane struck down the short-lived greatness of Wessex. While Britain was passing through her ages of conquest and settlement, the dwellers in the Scandinavian peninsula and the isles of the Baltic had lain hidden from Christendom, waging their battle for existence with a stern climate, a barren soil, and stormy seas. Forays and plunder-raids over sea eked out their scanty livelihood, and as the eighth century closed, these raids found a wider sphere than the waters of the north. Ecgberht had not yet brought all Britain under his sway when the Wikings or "creek-men," as the adventurers were called, were seen hovering off the English coast, and growing in numbers and hardihood as they crept southward to the Thames. The first sight of the northmen is as if the hand on the dial of history had gone back three hundred years. The Norwegian fiords, the Frisian sandbanks, poured forth pirate fleets such as had swept the seas in the days of Hengest and Cerdic. There was the same wild panic as the black boats of the invaders struck inland along the river-reaches, or moored around the river islets, the same sights

* *Authorities.*—Our history here rests mainly on the English (or Anglo-Saxon) Chronicle. The earlier part of this is a compilation, and consists of (1) Annals of the conquest of South Britain, (2) Short notices of the kings and bishops of Wessex, expanded into larger form by copious insertions from Bæda, and after his death by briefer additions from some northern sources. (3) It is probable that these materials were thrown together, and perhaps translated from Latin into English, in Ælfred's time, as a preface to the far fuller annals which begin with the reign of Æthelwulf, and widen into a great contemporary history when they reach that of Ælfred himself. Of their character and import as a part of English literature, I have spoken in the text. The "Life of Ælfred" which bears the name of Asser is probably contemporary, or at any rate founded on contemporary authority. There is an admirable modern life of the king by Dr. Pauli. For the Danish wars, see "The Conquest of England" by J. R. Green.

of horror, firing of homesteads, slaughter of men, women driven off to slavery or shame, children tossed on pikes or sold in the market-place, as when the English invaders attacked Britain. Christian priests were again slain at the altar by worshippers of Woden; letters, art, religion, government disappeared before these northmen as before the northmen of old. But when the wild burst of the storm was over, land, people, government reappeared unchanged. England still remained England; the conquerors sank quietly into the mass of those around them; and Woden yielded without a struggle to Christ. The secret of this difference between the two invasions was that the battle was no longer between Briton and different races. It was no longer a fight between Briton and German, between Englishman and Welshman. The life of these northern folk was in the main the life of the earlier Englishmen. Their customs, their religion, their social order were the same; they were in fact kinsmen bringing back to an England that had forgotten its origins the barbaric England of its pirate forefathers. Nowhere over Europe was the fight so fierce, because nowhere else were the combatants men of one blood and one speech. But just for this reason the fusion of the northmen with their foes was nowhere so peaceful and so complete.

Britain had to meet a double attack from its new assailants. The northmen of Norway had struck westward to the Shetlands and Orkneys, and passed thence by the Hebrides to Ireland; while their kinsmen who now dwelt in the old Engleland steered along the coasts of Frisia and Gaul. Shut in between the two lines of their advance, Britain lay in the very centre of their field of operations; and at the close of Ecgberht's reign, when the decisive struggle first began, their attacks were directed to the two extremities of the West-Saxon realm. After having harried East Anglia and slain in Kent, they swept up the Thames to the plunder of London; while the pirates in the Irish Channel roused all Cornwall to revolt. It was in the alliance of the northmen with the Britons that the danger of these earlier inroads lay. Ecgberht indeed defeated the united forces of these two enemies in a victory at Hengest-dun, but an unequal struggle was carried on for years to come in the Wessex west of Selwood. King Æthelwulf, who followed Ecgberht in 839, fought strenuously in

the defence of his realm; in the defeat of Charmouth, as in the victory at Aclea, he led his troops in person against the sea-robbers; and he drove back the Welsh of North Wales, who were encouraged by the invaders to rise in arms. Northmen and Welshmen were beaten again and again, and yet the peril grew greater year by year. The dangers to the Christian faith from these heathen assailants roused the clergy to his aid. Swithun, Bishop of Winchester, became Æthelwulf's minister; Ealhstan, Bishop of Sherborne, was among the soldiers of the Cross, and with the ealdormen led the fyrds of Somerset and Dorset to drive the invaders from the mouth of the Parret. At last hard fighting gained the realm a little respite; in 858 Æthelwulf died in peace, and for eight years the Northmen left the land in quiet. But these earlier forays had been mere preludes to the real burst of the storm. When it broke in its full force upon the island, it was no longer a series of plunder-raids, but the invasion of Britain by a host of conquerors who settled as they conquered. The work was now taken up by another people of Scandinavian blood, the Danes. At the accession of Æthelred, the third of Æthelwulf's sons, who had mounted the throne after the short reigns of his brothers, these new assailants fell on Britain. As they came to the front, the character of the attack wholly changed. The petty squadrons which had till now harassed the coast of Britain made way for larger hosts than had as yet fallen on any country in the west; while raid and foray were replaced by the regular campaign of armies who marched to conquer, and whose aim was to settle on the land they won. In 866 the Danes landed in East Anglia, and marched in the next spring across the Humber upon York. Civil strife as usual distracted the energies of Northumbria. Its subject-crown was disputed by two claimants, and when they united to meet this common danger both fell in the same defeat before the walls of their capital. Northumbria at once submitted to the Danes, and Mercia was only saved by a hasty march of King Æthelred to its aid. But the Peace of Nottingham, by which Æthelred rescued Mercia in 868, left the Danes free to turn to the rich spoil of the great abbeys of the Fen. Peterborough, Crowland, Ely, went up in flames, and their monks fled or were slain among the ruins. From thence they struck suddenly for East Anglia itself, whose king, Eadmund, brought

prisoner before the Danish leaders, was bound to a tree and shot to death with arrows. His martyrdom by the heathen made him the St. Sebastian of English legend; in later days his figure gleamed from the pictured windows of church after church along the eastern coast, and the stately abbey of St. Edmundsbury rose over his relics. With Eadmund ended the line of East-Anglian under-kings, for his kingdom was not only conquered, but ten years later it was divided among the soldiers of a Danish host, whose leader, Guthrum, assumed its crown. How great was the terror stirred by these successive victories was shown in the action of Mercia, which, though it was as yet still spared from actual conquest, crouched in terror before the Danes, acknowledged them in 870 as its overlords, and paid them tribute.

In four years the work of Ecgberht had been undone, and England north of the Thames had been torn from the overlordship of Wessex. So rapid a conquest as the Danish conquests of Northumbria, Mercia, and East Anglia, had only been made possible by the temper of these kingdoms themselves. To them the conquest was simply their transfer from one overlord to another, and it would seem as if they preferred the lordship of the Dane to the overlordship of the West-Saxon. It was another sign of the enormous difficulty of welding these kingdoms together into a single people. The time had now come for Wessex to fight, not for supremacy, but for life. As yet is seemed paralyzed by terror. With the exception of his one march on Nottingham, King Æthelred had done nothing to save his under-kingdoms from the wreck. But the Danes no sooner pushed up Thames to Reading than the West-Saxons, attacked on their own soil, turned fiercely at bay. The enemy penetrated indeed into the heart of Wessex as far as the heights that overlook the Vale of White Horse. A desperate battle drove them back from Ashdown; but their camp in the tongue of land between the Kennet and Thames proved impregnable, and fresh forces pushed up the Thames to join their fellows. In the midst of the struggle Æthelred died, and left his youngest brother Ælfred to meet a fresh advance of the foe. They had already encamped at Wilton before the young king could meet them, and a series of defeats forced him to buy the withdrawal of the pirates and win a few years' breathing-space for his realm. It was easy for the

quick eye of Ælfred to see that the Danes had withdrawn simply with the view of gaining firmer footing for a new attack; indeed, three years had hardly passed before Mercia was invaded, and its under-king driven over sea to make place for a tributary of the Danes. From Repton half their host marched northwards to the Tyne, dividing a land where there was little left to plunder, colonizing and tilling it, while Guthrum led the rest into East Anglia to prepare for their next year's attack on Wessex. The greatness of the contest had now drawn to Britain the whole strength of the northmen; and it was with a host swollen by reinforcements from every quarter that Guthrum at last set sail for the south. In 876 the Danish fleet appeared before Wareham, and when a treaty with Ælfred won their withdrawal, they threw themselves into Exeter and allied themselves with the Welsh. Through the winter Ælfred girded himself for this new peril. At break of spring his army closed round the town, while a hired fleet cruised off the coast to guard against rescue. The peril of their brethren in Exeter forced a part of the Danish host which had remained at Wareham to put to sea with the view of aiding them, but they were driven by a storm on the rocks of Swanage, and Exeter was at last starved into surrender, while the Danes again swore to leave Wessex.

They withdrew in fact to Gloucester, but Ælfred had hardly disbanded his troops when his enemies, roused by the arrival of fresh hordes eager for plunder, reappeared at Chippenham, and at the opening of 878 marched ravaging over the land. The surprise was complete, and for a month or two the general panic left no hope of resistance. Ælfred, with his small band of followers, could only throw himself into a fort raised hastily in the isle of Athelney, among the marshes of the Parret. It was a position from which he could watch closely the movements of his foes, and with a first burst of spring he called the thegns of Somerset to his standard, and still gathering his troops as he moved, marched through Wiltshire on the Danes. He found their host at Edington, defeated it in a great battle, and after a siege of fourteen days forced them to surrender. Their leader, Guthrum, was baptized as a Christian and bound by a solemn peace or "frith" at Wedmore in Somerset. In form the Peace of Wedmore seemed indeed a surrender of the bulk of Britain to its invaders. All Northumbria, all East An-

glia, the half of Central England was left subject to the northmen. Throughout this Danelaw, as it was called, the conquerors settled down among the conquered population as lords of the soil, thickly in the north and east, more thinly in the central districts, but everywhere guarding jealously their old isolation, and gathering in separate "heres" or armies round towns which were only linked in loose confederacies. The peace had in fact saved little more than Wessex itself. But in saving Wessex it saved England. The spell of terror was broken. The tide of invasion was turned. Only one short struggle broke a peace of fifteen years.

With the Peace of Wedmore in 878 began a work even more noble than this deliverance of Wessex from the Dane. "So long as I have lived," wrote Ælfred in later days, "I have striven to live worthily." He longed when death overtook him "to leave to the men that come after a remembrance of him in good works." The aim has been more than fulfilled. The memory of the life and doings of the noblest of English rulers has come down to us living and distinct through the mist of exaggeration and legend that gathered round it. Politically or intellectually, the sphere of Ælfred's action may seem too small to justify a comparison of him with the few whom the world claims as its greatest men. What really lifts him to their level is the moral grandeur of his life. He lived solely for the good of his people. He is the first instance in the history of Christendom of a ruler who put aside every personal aim or ambition to devote himself wholly to the welfare of those whom he ruled. In his mouth "to live worthily" meant a life of justice, temperance, self-sacrifice. The Peace of Wedmore at once marked the temper of the man. Warrior and conqueror as he was, with a disorganized England before him, he set aside at thirty the dream of conquest to leave behind him the memory not of victories but of "good works," of daily toils by which he secured peace, good government, education for his people. His policy was one of peace. He abandoned all thought of the recovery of the West-Saxon overlordship. With England across the Watling Street, a Roman road which ran from Chester to London, in other words with Northumbria, East-Anglia, and the half of Mercia, Ælfred had nothing to do. All that he retained was his own Wessex, with the upper part of the valley of the Thames, the whole valley of the Severn, and the rich

plains of the Mersey and the Dee. Over these latter districts, to which the name of Mercia was now confined, while the rest of the Mercian kingdom became known as the Five Boroughs of the Danes, Ælfred set the ealdorman Æthelred, the husband of his daughter Æthelflæd, a ruler well fitted by his courage and activity to guard Wessex against inroads from the north. Against invasion from the sea, he provided by the better organization of military service, and by the creation of a fleet. The country was divided into military districts, each five hides sending an armed man at the king's summons and providing him with food and pay. The duty of every freeman to join the host remained binding as before; but the host or fyrd was divided into two halves, each of which took by turns its service in the field, while the other half guarded its own burhs and townships. To win the sea was a harder task than to win the land, and Ælfred had not to organize, but to create a fleet. He steadily developed however his new naval force, and in the reign of his son a fleet of a hundred English ships held the mastery of the Channel.

The defense of his realm thus provided for, he devoted himself to its good government. In Wessex itself, spent by years of deadly struggle, with law, order, the machinery of justice and government weakened by the pirate storm, material and moral civilization had alike to be revived. His work was of a simple and practical order. In politics as in war, or in his after dealings with letters, he took what was closest at hand and made the best of it. In the reorganization of public justice his main work was to enforce submission to the justice of hundred-moot and shire-moot alike on noble and ceorl, "who were constantly at obstinate variance with one another in the folk-moots, so that hardly any one of them would grant that to be true doom that had been judged for doom by the ealdorman and reeves." "All the law dooms of his land that were given in his absence he used to keenly question, of what sort they were, just or unjust; and if he found any wrongdoing in them he would call the judges themselves before him." "Day and night," says his biographer, he was busied in the correction of local injustice: "for in that whole kingdom the poor had no helpers, or few, save the king himself." Of a new legislation the king had no thought. "Those things which I met with," he tells us, "either of the days of Ine, my kinsman, or of Offa,

king of the Mercians, or of Æthelberht, who first among the English race received baptism, those which seemed to me rightest, those I have gathered, and rejected the others." But unpretending as the work might seem, its importance was great. With it began the conception of a national law. The notion of separate systems of tribal customs for the separate peoples passed away; and the codes of Wessex, Mercia, and Kent blended in the doom-book of a common England.

The new strength which had been won for Ælfred's kingdom in six years of peace was shown when the next pirate onset fell on the land. A host from Gaul pushed up the Thames and thence to Rochester, while the Danes of Guthrum's kingdom set aside the Peace of Wedmore and gave help to their brethren. The war however was short, and ended in victory so complete on Ælfred's side that in 886 a new peace was made which pushed the West-Saxon frontier forward into the realm of Guthrum, and tore from the Danish hold London and half of the old East-Saxon kingdom. From this moment the Danes were thrown on an attitude of defence, and the change made itself at once felt among the English. The foundation of a new national monarchy was laid. "All the Angel-cyn turned to Ælfred," says the chronicle, "save those that were under bondage to Danish men." Hardly had this second breathing-space been won than the king turned again to his work of restoration. The spirit of adventure that made him to the last a mighty hunter, the reckless daring of his early manhood, took graver form in an activity that found time amidst the cares of state for the daily duties of religion, for converse with strangers, for study and translation, for learning poems by heart, for planning buildings and instructing craftsmen in gold-work, for teaching even falconers and dog-keepers their business. But his mind was far from being prisoned within his own island. He listened with keen attention to tales of far-off lands, to the Norwegian Othere's account of his journey round the North Cape to explore the White Sea, and Wulfstan's cruise along the coast of Esthonia; envoys bore his presents to the churches of India and Jerusalem, and an annual mission carried Peter's-pence to Rome. Restless as he was, his activity was the activity of a mind strictly practical. Ælfred was pre-eminently a man of business, careful of detail, laborious and methodical. He carried in his bosom a little

hand-book in which he jotted down things as they struck him, now a bit of family genealogy, now a prayer, now a story such as that of Bishop Ealdhelm singing sacred songs on the bridge. Each hour of the king's day had its peculiar task; there was the same order in the division of his revenue and in the arrangement of his court. But active and busy as he was, his temper remained simple and kindly. We have few stories of his life that are more than mere legends, but even legend itself never ventured to depart from the outlines of a character which men knew so well. During his months of waiting at Athelney, while the country was overrun by the Danes, he was said to have entered a peasant's hut, and to have been bidden by the housewife, who did not recognize him, to turn the cakes which were baking on the hearth. The young king did as he was bidden, but in the sad thoughts which came over him he forgot his task, and bore in amused silence the scolding of the good wife, who found her cakes spoilt on her return. This tale, if nothing more than a tale, could never have been told of a man without humor. Tradition told of his genial good-nature, of his chattiness over the adventures of his life, and above all of his love for song. In his busiest days Ælfred found time to learn the old songs of his race by heart, and bade them be taught in the palace-school. As he translated the tales of the heathen mythology he lingered fondly over and expanded them, and in moments of gloom he found comfort in the music of the Psalms.

Neither the wars nor the legislation of Ælfred were destined to leave such lasting traces upon England as the impulse he gave to its literature. His end indeed even in this was practical rather than literary. What he aimed at was simply the education of his people. Letters and civilization had almost vanished in Great Britain. In Wessex itself learning had disappeared. "When I began to reign," said Ælfred, "I cannot remember one south of Thames who could explain his service-book in English." The ruin the Danes had wrought had been no mere material ruin. In Northumbria the Danish sword had left but few survivors of the school of Ecgberht or Bæda. To remedy this ignorance Ælfred desired that at least every free-born youth who possessed the means should "abide at his book till he can well understand English writing." He himself superintended a school which he had established for

the young nobles of his court. At home he found none to help him in his educational efforts but a few prelates and priests who remained in the fragment of Mercia which had been saved from the invaders, and a Welsh bishop, Asser. "Formerly," the king writes bitterly, "men came hither from foreign lands to seek for instruction, and now when we desire it we can only obtain it from abroad." He sought it among the West-Franks and the East-Franks. A scholar named Grimbald came from St. Omer to preside over the abbey he founded at Winchester; and John the Old-Saxon was fetched, it may be from the Westphalian abbey of Corbey, to rule a monastery that Ælfred's gratitude for his deliverance from the Danes raised in the marshes of Athelney.

The work, however, which most told on English culture was done not by these scholars but by the king himself. Ælfred resolved to throw open to his people in their own tongue the knowledge which had till then been limited to the clergy. He took his books as he found them; they were the popular manuals of his age; the compilation of Orosius, then the one accessible book of universal history, the history of his own people by Bæda, the Consolation of Boethius, the Pastoral of Pope Gregory. He translated these works into English, but he was far more than a translator, he was an editor for the people. Here he omitted, there he expanded. He enriched Orosius by a sketch of the new geographical discoveries in the north. He gave a West-Saxon form to his selections from Bæda. In one place he stops to explain his theory of government, his wish for a thicker population, his conception of national welfare as consisting in a due balance of the priest, the soldier, and the churl. The mention of Nero spurs him to an outbreak on the abuses of power. The cold Providence of Boethius gives way to an enthusiastic acknowledgment of the goodness of God. As Ælfred writes, his large-hearted nature flings off its royal mantle, and he talks as a man to men. "Do not blame me," he prays with a charming simplicity, "if any know Latin better than I, for every man must say what he says and do what he does according to his ability." But simple as was his aim, Ælfred created English literature. Before him, England possessed noble poems in the work of Cædmon, and his fellow-singers, and a train of ballads and battle-songs. Prose she had none. The mighty roll of the books that fill her libraries be-

gins with the translations of Ælfred, and above all with the chronicle of his reign. It seems likely that the king's rendering of Bæda's history gave the first impulse towards the compilation of what is known as the English or Anglo-Saxon Chronicle, which was certainly thrown into its present form during his reign. The meagre lists of the kings of Wessex and of the bishops of Winchester, which had been preserved from older times, were roughly expanded into a national history by insertions from Bæda; but it is when it reaches the reign of Ælfred that the Chronicle suddenly widens into the vigorous narrative, full of life and originality, that marks the gift of a new power to the English tongue. Varying as it does from age to age in historic value, it remains the first vernacular history of any Teutonic people, the earliest and most venerable monument of Teutonic prose. The writer of English history may be pardoned if he lingers too fondly over the figure of the king in whose court, at whose impulse, it may be in whose very words, English history begins.

Section VI.—The West-Saxon Realm, 893—1013.*

Ælfred's work of peace was however to be once more interrupted by a new invasion which in 893 broke under the Danish leader Hasting upon England. After a year's fruitless struggle to force the strong position in which Ælfred covered Wessex, the Danish forces left their fastnesses in the Andredsweald and crossed the Thames, while a rising of the Danelaw in their

* *Authorities.*—Mainly the English Chronicle, which varies much during this period. Through the reign of Eadward it is copious, and a Mercian chronicle is embedded in it; its entries then become scanty, and are broken with grand English songs till the reign of Æthelred, when its fulness returns. "Florence of Worcester" is probably a translation of a copy of the Chronicle now lost. The "Laws" form the basis of our constitutional knowledge of the time, and fall into two classes. Those of Eadward, Æthelstan, Eadmund, and Eadgar are, like the earlier laws of Æthelberht and Ine, "mainly of the nature of amendments of custom." Those of Ælfred, Æthelred, Cnut, with those that bear the name of Eadward the Confessor, "aspire to the character of codes." All are printed in Mr. Thorpe's "Ancient Laws and Institutes of the Anglo-Saxons;" but the extracts given by Dr. Stubbs ("Select Charters," pp. 59—74) contain all that directly bears on our constitution. Mr. Kemble's "Codex Diplomaticus Ævi Saxonici" contains a vast mass of charters, &c., belonging to this period. The lives of Dunstan are collected by Dr. Stubbs in one of the Rolls volumes. For this period see also Mr. Green's "Conquest of England."

aid revealed the secret of this movement. Followed by the Londoners, the king's son Eadward and the Mercian Ealdorman Æthelred stormed the Danish camp in Essex, followed the host as it rode along Thames to rouse new revolts in Wales, caught it on the Severn, and defeating it with a great slaughter, drove it back to its old quarters in Essex. Ælfred himself held Exeter against attack from a pirate fleet and their West-Welsh allies; and when Hasting once more repeated his dash upon the west and occupied Chester, Æthelred drove him from his hold and forced him to fall back to his camp on the Lea. Here Ælfred came to his lieutenant's aid, and the capture of the Danish ships by the two forts with which the king barred the river virtually ended the war. The Danes streamed back from Wales, whither they had retreated, to their old quarters in Frankland, and the new English fleet drove the freebooters from the Channel.

The last years of Ælfred's life seem to have been busied in providing a new defence for his realm by the formation of alliances with states whom a common interest drew together against the pirates. But four years had hardly passed since the victory over Ḥasting when his death left the kingdom to his son Eadward. Eadward, though a vigorous and active ruler, clung to his father's policy of rest. It was not till 910 that a rising of the Danes on his northern frontier, and an attack of a pirate fleet on the southern coast, forced him to reopen the war. With his sister Æthelflæd, who was in 912 left sole ruler of Mercia by the death of the Ealdorman Æthelred, he undertook the systematic reduction of the Danelaw. While he bridled East Anglia by the seizure of southern Essex, and the erection of the forts of Hertford and Witham, the fame of Mercia was safe in the hands of its "Lady." Æthelflæd girded her strength for the conquest of the "Five Boroughs," the rude Danish confederacy which had taken the place of the eastern half of the older Mercian kingdom. Derby represented the original Mercia on the upper Trent, Lincoln the Lindiswaras, Leicester the Middle-English, Stamford the province of the Gyrwas—the marshmen of the Fens—Nottingham probably that of the Southumbrians. Each of the "Five Boroughs" seems to have been ruled by its earl with his separate "host;" within each twelve "lawmen" administered Danish law, while a common justice-court existed for the whole confederacy. In

her attack upon this powerful league Æthelflæd abandoned the older strategy of battle and raid for that of siege and fortress-building. Advancing along the line of Trent, she fortified Tamworth and Stafford on its head-waters, then turning southward secured the valley of the Avon by a fort at Warwick. With the lines of the great rivers alike secure, and the approaches to Wales on either side of Arden in her hands, she in 917 closed on Derby. The raids of the Danes of Middle-England failed to draw the Lady of Mercia from her prey; and Derby was hardly her own when, turning southward, she forced the surrender of Leicester.

Æthelflæd died in the midst of her triumphs, and Eadward at once annexed Mercia to Wessex. The brilliancy of her exploits had already been matched by his own successes as he closed in on the district of the Five Boroughs from the south. South of the Middle-English and the Fens lay a tract watered by the Ouse and the Nen—originally the district of a tribe known as the South-English, and now, like the Five Boroughs of the north, grouped round the towns of Bedford, Huntingdon, and Northampton. The reduction of these was followed by that of East Anglia; the Danes of the Fens submitted with Stamford, the Southumbrians with Nottingham. Lincoln, the last of the Five Boroughs as yet unconquered, no doubt submitted at the same time. From Mid-Britain the king advanced cautiously to an attack on Northumbria. He had already seized Manchester, and was preparing to complete his conquests, when the whole of the North suddenly laid itself at his feet. Not merely Northumbria but the Scots and the Britons of Strathclyde "chose him to father and lord." The submission had probably been brought about, like that of the North-Welsh to Ælfred, by the pressure of mutual feuds, and it was as valueless as theirs. Within a year after Eadward's death the north was again on fire. Æthelstan, Ælfred's golden-haired grandson whom the king had girded as a child with a sword set in a golden scabbard and a gem-studded belt, incorporated Northumbria with his dominions; then turning westward broke a league which had been formed between the North-Welsh and the Scots, forced them to pay annual tribute, to march in his armies, and to attend his councils. The West-Welsh of Cornwall were reduced to a like vassalage, and the Britons driven from Exeter, which they had shared till then

with its English inhabitants. A league of the Scot king, Constantine, with the Irish Ostmen was punished by an army which wasted his kingdom, while a fleet ravaged its coasts. But the revolt only heralded the formidable confederacy in which Scotland, Cumberland, and the British and Danish chiefs of the west and east rose at the appearance of the fleet of Olaf in the Humber. The king's victory at Brunanburh, sung in noblest war-song, seemed the wreck of Danish hopes, but the work of conquest was still to be done. On Æthelstan's death and the accession of his young brother Eadmund, the Danelaw rose again in revolt; the men of the Five Boroughs joined their kinsmen in Northumbria, and a peace which was negotiated by the two archbishops, Odo and Wulfstan, practically restored the old balance of Ælfred's day, and re-established Watling Street as the boundary between Wessex and the Danes. Eadmund however possessed the political and military ability of his house. The Danelaw was once more reduced to submission; he seized on an alliance with the Scots as a balance to the Danes, and secured the aid of their king by investing him with the fief of Cumberland. But his triumphs were suddenly cut short by his death. As the king feasted at Pucklechurch a robber, Leofa, whom he had banished, seated himself at the royal board, and drew his sword on the cupbearer who bade him retire. Eadmund, springing to his thegn's aid, seized the robber by his hair and flung him to the ground, but Leofa had stabbed the king ere rescue could arrive.

The completion of the West-Saxon realm was in fact reserved for the hands, not of a king or warrior, but of a priest. With the death of Eadmund a new figure comes to the front in English affairs. Dunstan stands first in the line of ecclesiastical statesmen who counted among them Lanfranc and Wolsey, and ended in Laud. He is still more remarkable in himself, in his own vivid personality after nine centuries of revolution and change. He was born in the little hamlet of Glastonbury, beside Ine's church; his father, Heorstan, was a man of wealth and kinsman of three bishops of the time and of many thegns of the court. It must have been in his father's hall that the fair diminutive boy, with his scant but beautiful hair, caught his love for "the vain songs of ancient heathendom, the trifling legends, the funeral chants," which afterwards roused against him the charge of sorcery. Thence too he may have derived

his passionate love of music, and his custom of carrying his harp in hand on journey or visit. The wandering scholars of Ireland left their books in the monastery of Glastonbury, as they left them along the Rhine and the Danube; and Dunstan plunged into the study of sacred and profane letters till his brain broke down in delirium. His knowledge became famous in the neighborhood and reached the court of Æthelstan, but his appearance there was the signal for a burst of ill-will among the courtiers, though many of them were kinsmen of his own, and he was forced to withdraw. Even when Eadmund recalled him to the court, his rivals drove him from the king's train, threw him from his horse as he passed through the marshes, and with the wild passion of their age trampled him underfoot in the mire. The outrage ended in fever, and in the bitterness of his disappointment and shame Dunstan rose from his sick bed a monk. But in England at this time the monastic profession seems to have been little more than a vow of celibacy, and his devotion took no ascetic turn. His nature was sunny, versatile, artistic, full of strong affections and capable of inspiring others with affections as strong. Quick-witted, of tenacious memory, a ready and fluent speaker, gay and genial in address, an artist, a musician, he was at the same time an indefatigable worker, busy at books, at building, at handicraft. Throughout his life he won the love of women; he now became the spiritual guide of a woman of high rank, who lived only for charity and the entertainment of pilgrims. "He ever clave to her, and loved her in wondrous fashion." His sphere of activity widened as the wealth of his devotee was placed unreservedly at his command; we see him followed by a train of pupils, busy with literature, writing, harping, painting, designing. One morning a lady summons him to her house to design a robe which she is embroidering. As he bends with her maidens over their toil, his harp hung upon the wall sounds without mortal touch tones which the startled ears around frame into a joyous antiphon. The tie which bound him to this scholar-life was broken by the death of his patroness; and towards the close of Eadmund's reign Dunstan was again called to the court. But the old jealousies revived, and counting the game lost he prepared again to withdraw. The king had spent the day in the chase; the red deer which he was pursuing dashed over Cheddar cliffs, and his horse only checked

itself on the brink of the ravine while Eadmund in the bitterness of death was repenting of his injustice to Dunstan. He was at once summoned on the king's return. "Saddle your horse," said Eadmund, "and ride with me!" The royal train swept over the marshes to Dunstan's home; and greeting him with the kiss of peace, the king seated him in the priestly chair as Abbot of Glastonbury.

From that moment Dunstan may have exercised influence on public affairs; but it was not till the accession of Eadred, Eadmund's brother, that his influence became supreme as leading counsellor of the crown. We may trace his hand in the solemn proclamation of the king's crowning. Eadred's election was the first national election where Briton, Dane, and Englishman were alike represented; his coronation was the first national coronation, the first union of the primate of the north and the primate of the south in setting the crown on the head of one who was to rule from the Forth to the Channel. A revolt of the north two years later was subdued; at the outbreak of a fresh rising the Archbishop of York, Wulfstan, was thrown into prison; and with the submission of the Danelaw in 954 the long work of Ælfred's house was done. Dogged as his fight had been, the Dane at last owned himself beaten. From the moment of Eadred's final triumph all resistance came to an end. The north was finally brought into the general organization of the English realm, and the Northumbrian under-kingdom sank into an earldom under Oswulf. The new might of the royal power was expressed in the lofty titles assumed by Eadred; he was not only "King of the Anglo-Saxons," but "Cæsar of the whole of Britain."

The death of Eadred however was a signal for the outbreak of political strife. The boy-king Eadwig was swayed by a woman of high lineage, Æthelgifu; and the quarrel between her and the older counsellors of Eadred broke into open strife at the coronation feast. On the young king's insolent withdrawal to her chamber Dunstan, at the bidding of the Witan, drew him roughly back to the hall. But before the year was over the wrath of the boy-king drove the abbot over sea, and his whole system went with him. The triumph of Æthelgifu was crowned in 957 by the marriage of her daughter to the king. The marriage was uncanonical, and at the opening of 958 Archbishop Odo parted the king from his wife by solemn

sentence; while the Mercians and Northumbrians rose in revolt, proclaimed Eadwig's brother Eadgar their king, and recalled Dunstan, who received successively the sees of Worcester and of London. The death of Eadwig restored the unity of the realm. Wessex submitted to the king who had been already accepted by the north, and Dunstan, now raised to the see of Canterbury, wielded for sixteen years as the minister of Eadgar the secular and ecclesiastical powers of the realm. Never had England seemed so strong or so peaceful. Without, a fleet cruising round the coast swept the sea of pirates; the Danes of Ireland had turned from foes to friends; eight vassal kings rowed Eadgar (so ran the legend) in his boat on the Dee. The settlement of the north indicated the large and statesmanlike course which Dunstan was to pursue in the general administration of the realm. He seems to have adopted from the beginning a national rather than a West-Saxon policy. The later charge against his rule, that he gave too much power to the Dane and too much love to strangers, is the best proof of the unprovincial temper of his administration. He employed Danes in the royal service and promoted them to high posts in Church and State. In the code which he promulgated he expressly reserved to the north its old Danish rights, "with as good laws as they best might choose." His stern hand restored justice and order, while his care for commerce was shown in the laws which regulated the coinage and the enactments of common weights and measures for the realm. Thanet was ravaged when the wreckers of its coast plundered a trading ship from York. Commerce sprang into a wider life. "Men of the Empire," traders of Lower Lorraine and the Rhine-land, "men of Rouen," were seen in the streets of London, and it was by the foreign trade which sprang up in Dunstan's time that London rose to the commercial greatness it has held ever since. But the aims of the primate-minister reached beyond this outer revival of prosperity and good government. The Danish wars had dealt rudely with Ælfred's hopes; his educational movement had ceased with his death, the clergy had sunk back into worldliness and ignorance, not a single book or translation had been added to those which the king had left. Dunstan resumed the task, if not in the larger spirit of Ælfred, at least in the spirit of a great administrator. The reform of monasticism which had begun in the abbey of

Cluny was stirring the zeal of English churchmen, and Eadgar showed himself zealous in the cause of introducing it into England. With his support, Æthelwold, Bishop of Winchester, carried the new Benedictinism into his diocese, and a few years later Oswald, Bishop of Worcester, brought monks into his own cathedral city. Tradition ascribed to Eadgar the formation of forty monasteries, and it was to his time that English monasticism looked back in later days as the beginning of its continuous life. But after all his efforts, monasteries were in fact only firmly planted in Wessex and East Anglia, and the system took no hold in Northumbria or in the bulk of Mercia. Dunstan himself took little part in it, though his influence was strongly felt in the literary revival which accompanied the revival of religious activity. He himself while abbot was famous as a teacher. His great assistant Æthelwold raised Abingdon into a school second only to Glastonbury. His other great helper, Oswald, laid the first foundations of the historic school of Worcester. Abbo, the most notable scholar in Gaul, came from Fleury at the primate's invitation.

After times looked back fondly to "Eadgar's Law," as it was called, in other words to the English Constitution as it shaped itself in the hands of Eadgar's minister. A number of influences had greatly modified the older order which had followed on the English conquest. Slavery was gradually disappearing before the efforts of the Church. Theodore had denied Christian burial to the kidnapper, and prohibited the sale of children by their parents, after the age of seven. Ecgberht of York punished any sale of child or kinsfolk with excommunication. The murder of a slave by lord or mistress, though no crime in the eye of the State, became a sin for which penance was due to the Church. The slave was exempted from toil on Sundays and holy days; here and there he became attached to the soil and could only be sold with it; sometimes he acquired a plot of ground, and was suffered to purchase his own release. Æthelstan gave the slave-class a new rank in the realm by extending to it the same principles of mutual responsibility for crime which were the basis of order among the free. The Church was far from contenting herself with this gradual elevation; Wilfrid led the way in the work of emancipation by freeing two hundred and fifty serfs whom he found attached to his estate at Selsey. Manumission became frequent in wills,

as the clergy taught that such a gift was a boon to the soul of the dead. At the Synod of Chelsea the bishops bound themselves to free at their decease all serfs on their estates who had been reduced to serfdom by want or crime. Usually the slave was set free before the altar or in the church-porch, and the Gospel-book bore written on its margins the record of his emancipation. Sometimes his lord placed him at the spot where four roads met, and bade him go whither he would. In the more solemn form of the law his master took him by the hand in full shire-meeting, showed him open road and door, and gave him the lance and sword of the freeman. The slave-trade from English ports was prohibited by law, but the prohibition long remained ineffective. A hundred years later than Dunstan the wealth of English nobles was said sometimes to spring from breeding slaves for the market. It was not till the reign of the first Norman king that the preaching of Wulfstan and the influence of Lanfranc suppressed the trade in its last stronghold, the port of Bristol.

But the decrease of slavery went on side by side with an increasing degradation of the bulk of the people. Political and social changes had long been modifying the whole structure of society; and the very foundations of the old order were broken up in the degradation of the freeman, and the upgrowth of the lord with his dependent villeins. The political changes which were annihilating the older English liberty were in great measure due to a change in the character of English kingship. As the lesser English kingdoms had drawn together, the wider dominion of the king had removed him further and further from his people, and clothed him with a mysterious dignity. Every reign raised him higher in the social scale. The bishop, once ranked his equal in value of life, sank to the level of the ealdorman. The ealdorman himself, once the hereditary ruler of a smaller state, became a mere delegate of the king, with an authority curtailed in every shire by that of the royal reeves—officers despatched to levy the royal revenues and administer the royal justice. Religion deepened the sense of awe. The king, if he was no longer sacred as the son of Woden, was yet more sacred as "the Lord's Anointed;" and treason against him became the worst of crimes. The older nobility of blood died out before the new nobility of the court. From the oldest times of Germanic history each chief or king had his war-band,

his comrades, warriors bound personally to him by their free choice, sworn to fight for him to the death, and avenge his cause as their own. When Cynewulf of Wessex was foully slain at Merton his comrades "ran at once to the spot, each as he was ready and as fast as he could," and despising all offers of life, fell fighting over the corpse of their lord. The fidelity of the war-band was rewarded with grants from the royal domain; the king became their lord or hlaford, "the dispenser of gifts;" the comrade became his "servant" or thegn. Personal service at his court was held not to degrade but to ennoble. "Cup-thegn," and "horse-thegn," and "hordere," or treasurer, became great officers of state. The thegn advanced with the advance of the king. He absorbed every post of honor; he became ealdorman, reeve, bishop, judge; while his wealth increased as the common folkland passed into the hands of the king, and was carved out by him into estates for his dependents.

The principle of personal allegiance embodied in the new nobility tended to widen into a theory of general dependence. From Ælfred's day it was assumed that no man could exist without a lord. The ravages and the long insecurity of the Danish wars aided to drive the free farmer to seek protection from the thegn. His freehold was surrendered to be received back as a fief, laden with service to its lord. Gradually the "lordless man" became a sort of outlaw in the realm. The free churl sank into the villein, and changed from the freeholder who knew no superior but God and the law, to the tenant bound to do service to his lord, to follow him to the field, to look to his court for justice, and render days of service in his demesne. While he lost his older freedom he gradually lost, too, his share in the government of the state. The life of the earlier English state was gathered up in its folk-moot. There, through its representatives chosen in every hundred-moot, the folk had exercised its own sovereignty in matters of justice as of peace and war; while beside the folk-moot, and acting with it, had stood the Witenagemot, the group of "wise men" gathered to give rede to the king and through him to propose a course of action to the folk. The preliminary discussion rested with the nobler sort, the final decision with all. The clash of arms, the "Yea" or "Nay" of the crowd, were its vote. But when by the union of the lesser realms the folk sank

into a portion of a wider state, the folk-moot sank with it; political supremacy passed to the court of the far-off lord, and the influence of the people on government came to an end. Nobles indeed could still gather round the king; and while the folk-moot passes out of political notice, the Witenagemot is heard of more and more as a royal council. It shared in the higher justice, the imposition of taxes, the making of laws, the conclusion of treaties, the control of war, the disposal of public lands, the appointment of great officers of state. There were times when it even claimed to elect or depose the king. But with these powers the bulk of the nobles had really less and less to do. The larger the kingdom the greater grew the distance from their homes; and their share in the general deliberations of the realm dwindled to nothing. Practically the national council shrank into a gathering of the great officers of Church and State with the royal thegns, and the old English democracy passed into an oligarchy of the closest kind. The only relic of the popular character of English government lay at last in the ring of citizens who at London or Winchester gathered round the wise men and shouted their "Aye" or "Nay" at the election of a king.

It is in the degradation of the class in which its true strength lay that we must look for the cause of the ruin which already hung over the West-Saxon realm. Eadgar was but thirty-two when he died in 975; and the children he left were mere boys. His death opened the way for bitter political strife among the nobles of his court, whose quarrel took the form of a dispute over the succession. Civil war was, in fact, only averted by the energy of the primate; seizing his cross, he settled the question of Eadgar's successor by the coronation of his son Eadward, and confronted his enemies successfully in two assemblies of the Wise Men. In that of Calne the floor of the room gave way, and according to monkish tradition Dunstan and his friends alone remained unhurt. But not even the fame of a miracle sufficed to turn the tide. The assassination of Eadward was followed by the triumph of Dunstan's opponents, who broke out in "great joy" at the coronation of Eadward's brother Æthelred, a child of ten years old. The government of the realm passed into the hands of the great nobles who upheld Æthelred, and Dunstan withdrew powerless to Canterbury, where he died nine years later.

During the eleven years from 979 to 990, when the young king reached manhood, there is scarcely any internal history to record. New danger however threatened from abroad. The North was girding itself for a fresh onset on England. The Scandinavian peoples had drawn together into their kingdoms of Denmark, Sweden, and Norway; and it was no longer in isolated bands but in national hosts that they were about to seek conquests in the South. The seas were again thronged with northern freebooters, and pirate fleets, as of old, appeared on the English coast. In 991 came the first burst of the storm, when a body of Norwegian Wikings landed, and utterly defeated the host of East Anglia on the field of Maldon. In the next year Æthelred was forced to buy a truce from the invaders and to suffer them to settle in the land; while he strengthened himself by a treaty of alliance with Normandy, which was now growing into a great power over sea. A fresh attempt to expel the invaders only proved the signal for the gathering of pirate-hosts such as England had never seen before, under Swein and Olaf, claimants to the Danish and Norwegian thrones. Their withdrawal in 995 was followed by fresh attacks in 997; danger threatened from Normans and from Ostmen, with Wikings from Man, and northmen from Cumberland; while the utter weakness of the realm was shown by Æthelred's taking into his service Danish mercenaries, who seem to have been quartered through Wessex as a defence against their brethren. Threatened with a new attack by Swein, who was now king, not only of Denmark, but by the defeat and death of Olaf, of Norway itself, Æthelred bound Normandy to his side by a marriage with its duke's sister Emma. But a sudden panic betrayed him into an act of basest treachery which ruined his plans of defence at home. Urged by secret orders from the king, the West-Saxons rose on St. Brice's day and pitilessly massacred the Danes scattered among them. Gunhild, the sister of their king Swein, a Christian convert, and one of the hostages for the peace, saw husband and child butchered before her eyes ere she fell threatening vengeance on her murderers. Swein swore at the news to wrest England from Æthelred. For four years he marched through the length and breadth of southern and eastern England, "lighting his war-beacons as he went" in blazing homestead and town. Then for a heavy bribe he withdrew, to prepare for

a later and more terrible onset. But there was no rest for the realm. The fiercest of the Norwegian jarls took his place, and from Wessex the war extended over East Anglia and Mercia. Canterbury was taken and sacked, Ælfheah the Archbishop dragged to Greenwich, and there in default of ransom brutally slain. The Danes set him in the midst of their husting, pelting him with stones and ox-horns, till one more pitiful than the rest clave his skull with an axe.

But a yet more terrible attack was preparing under Swein in the North, and in 1013 his fleet entered the Humber, and called on the Danelaw to rise in his aid. Northumbria, East Anglia, the Five Boroughs, all England north of Watling Street, submitted to him at Gainsborough. Æthelred shrank into a King of Wessex, and of a Wessex helpless before the foe. Resistance was impossible. The war was terrible but short. Everywhere the country was pitilessly harried, churches plundered, men slaughtered. But with the one exception of London, there was no attempt at defence. Oxford and Winchester flung open their gates. The thegns of Wessex submitted to the northmen at Bath. Even London was forced at last to give way, and Æthelred fled over sea to a refuge in Normandy. With the flight of the king ended the long struggle of Wessex for supremacy over Britain. The task which had baffled the energies of Eadwine and Offa, and had proved too hard for the valor of Eadward and the statesmanship of Dunstan, the task of uniting England finally into a single nation, was now to pass to other hands.

CHAPTER II.

ENGLAND UNDER FOREIGN KINGS, 1013—1204.

Section I.—The Danish Kings.*

BRITAIN had become England in the five hundred years that followed the landing of Hengest, and its conquest had ended in the settlement of its conquerors, in their conversion to Christianity, in the birth of a national literature, of an imperfect civilization, of a rough political order. But through the whole of this earlier age every attempt to fuse the various tribes of conquerors in a single nation had failed. The effort of Northumbria to extend her rule over all England had been foiled by the resistance of Mercia; that of Mercia by the resistance of Wessex. Wessex herself, even under the guidance of great kings and statesmen, had no sooner reduced the country to a seeming unity than local independence rose again at the call of the Danes. The tide of supremacy rolled in fact backwards and forwards; now the South won lordship over the North, now the North won lordship over the South. But whatever titles kings might assume, or however imposing their rule might appear, Northumbrian remained apart from West-Saxon, Dane from Eng-

* *Authorities.*—We are still aided by the collections of royal laws and charters. The English Chronicle is here of great importance; its various copies differ much in tone, &c., from one another, and may to some extent be regarded as distinct works. Florence of Worcester is probably the translator of a valuable copy of the Chronicle which has disappeared. For the reign of Cnut see Green's "Conquest of England." The authority of the contemporary biographer of Eadward (in Luard's "Lives of Eadward the Confessor," published by the Master of the Rolls) is "primary," says Mr. Freeman, "for all matter strictly personal to the King and the whole family of Godwine. He is, however, very distinctly not an historian, but a biographer, sometimes a laureate." All modern accounts of this reign have been superseded by the elaborate history of Mr. Freeman ("Norman Conquest," vol. ii.). For the Danish kings and the House of Godwine, see the "Conquest of England," by Mr. Green.

lishman. A common national sympathy held the country roughly together, but a real national union had yet to come.

Through the two hundred years that lie between the flight of Æthelred from England to Normandy and that of John from Normandy to England our story is a story of foreign rule. Kings from Denmark were succeeded by kings from Normandy, and these by kings from Anjou. Under Dane, Norman, or Angevin, Englishmen were a subject race, conquered and ruled by foreign masters; and yet it was in these years of subjection that England first became really England. Provincial differences were crushed into national unity by the pressure of the stranger. The same pressure redressed the wrong which had been done to the fabric of national society by the degradation of the free landowner at the close of the preceding age into a feudal dependent on his lord. The English lords themselves sank into a middle class as they were pushed from their place by the foreign baronage who settled on English soil; and this change was accompanied by a gradual elevation of the class of servile and semi-servile cultivators which gradually lifted them into almost complete freedom. The middle-class which was thus created was reinforced by the upgrowth of a corresponding class in our towns. Commerce and trade were promoted by the justice and policy of the foreign kings; and with their advance rose the political importance of the trader. The boroughs of England, which at the opening of this period were for the most part mere villages, were rich enough at its close to buy liberty from the Crown. Rights of self-government, of free speech, of common deliberation, which had passed from the people at large into the hands of its nobles, revived in the charters and councils of the towns. A moral revival followed hard on this political development. The occupation of every see and abbacy by strangers who could only speak to their flocks in an unknown tongue had severed the higher clergy from the lower priesthood and the people; but religion became a living thing as it passed to the people themselves, and hermit and friar carried spiritual life home to the heart of the nation at large. At the same time the close connection with the Continent which foreign conquest brought about secured for England a new communion with the artistic and intellectual life of the world without her. The old mental stagnation was broken up, and art and literature covered

England with great buildings and busy schools. Time for this varied progress was gained by the long peace which England owed to the firm government of her Kings, while their political ability gave her administrative order, and their judicial reforms built up the fabric of her law. In a word, it is to the stern discipline of these two hundred years that we owe not merely English wealth and English freedom, but England itself.

The first of our foreign masters was the Dane. The countries of Scandinavia which had so long been the mere starting-points of the pirate-bands who had ravaged England and Ireland had now settled down into comparative order. It was the aim of Swein to unite them in a great Scandinavian Empire, of which England should be the head; and this project, interrupted for a time by his death, was resumed with yet greater vigor by his son Cnut. Fear of the Dane was still great in the land, and Cnut had no sooner appeared off the English coast than Wessex, Mercia, and Northumberland joined in owning him for their lord, and in discarding again the rule of Æthelred, who had returned on the death of Swein. When Æthelred's death in 1016 raised his son Eadmund Ironside to the throne, the loyalty of London enabled him to struggle bravely for a few months against the Danes; but a decisive victory at Assandun and the death of his rival left Cnut master of the realm. Conqueror as he was, the Dane was no foreigner in the sense that the Norman was a foreigner after him. His language differed little from the English tongue. He brought in no new system of tenure or government. Cnut ruled, in fact, not as a foreign conqueror, but as a native king. The goodwill and tranquillity of England were necessary for the success of his larger schemes in the north, where the arms of his English subjects aided him in later years in uniting Denmark and Norway beneath his sway. Dismissing therefore his Danish "host," and retaining only a trained body of household troops or hus-carls to serve in sudden emergencies, Cnut boldly relied for support within his realm on the justice and good government he secured it. His aim during twenty years seems to have been to obliterate from men's minds the foreign character of his rule, and the bloodshed in which it had begun. The change in himself was as startling as the change in his policy. When he first appears in England, it is as the mere

northman, passionate, revengeful, uniting the guile of the savage with his thirst for blood. His first acts of government were a series of murders. Eadric of Mercia, whose aid had given him the crown, was felled by an axe-blow at the King's signal; a murder removed Eadwig, the brother of Eadmund Ironside, while the children of Eadmund were hunted even into Hungary by his ruthless hate. But from a savage such as this Cnut rose suddenly into a wise and temperate king. Stranger as he was, he fell back on "Eadgar's law," on the old constitution of the realm, and owned no difference between conqueror and conquered, between Dane and Englishman. By the creation of four earldoms, those of Mercia, Northumberland, Wessex, and East Anglia, he recognized provincial independence, but he drew closer than of old the ties which bound the rulers of these great dependencies to the Crown. He even identified himself with the patriotism which had withstood the stranger. The Church had been the centre of national resistance to the Dane, but Cnut sought above all its friendship. He paid homage to the cause for which Ælfheah had died, by his translation of the Archbishop's body to Canterbury. He atoned for his father's ravages by costly gifts to the religious houses. He protected English pilgrims against the robber-lords of the Alps. His love for monks broke out in the song which he composed as he listened to their chant at Ely: "Merrily sang the monks in Ely when Cnut King rowed by" across the vast fen-waters that surrounded their abbey. "Row, boatmen, near the land, and hear we these monks sing."

Cnut's letter from Rome to his English subjects marks the grandeur of his character and the noble conception he had formed of kingship. "I have vowed to God to lead a right life in all things," wrote the King, "to rule justly and piously my realms and subjects, and to administer just judgment to all. If heretofore I have done aught beyond what was just, through headiness or negligence of youth, I am ready with God's help to amend it utterly." No royal officer, either for fear of the King or for favor of any, is to consent to injustice, none is to do wrong to rich or poor "as they would value my friendship and their own well-being." He especially denounces unfair exactions: "I have no need that money be heaped together for me by unjust demands." "I have sent this letter

before me," Cnut ends, "that all the people of my realm may rejoice in my well-doing; for as you yourselves know, never have I spared or will I spare to spend myself and my toil in what is needful and good for my people."

Cnut's greatest gift to his people was that of peace. With him began the long internal tranquillity which was from this time to be the special note of our national history. During two hundred years, with the one terrible interval of the Norman Conquest, and the disturbance under Stephen, England alone among the kingdoms of Europe enjoyed unbroken repose. The wars of her Kings lay far from her shores, in France or Normandy, or, as with Cnut, in the more distant lands of the North. The stern justice of their government secured order within. The absence of internal discontent under Cnut, perhaps too the exhaustion of the kingdom after the terrible Danish inroads, is proved by its quiet during his periods of absence. Everything witnesses to the growing wealth and prosperity of the country. A great part of English soil was indeed still utterly uncultivated. Wide reaches of land were covered with wood, thicket, and scrub; or consisted of heaths and moor. In both the east and the west there were vast tracts of marsh land; fens nearly one hundred miles long severed East Anglia from the midland counties; sites like that of Glastonbury or Athelney were almost inaccessible. The beaver still haunted marshy hollows such as those which lay about Beverley, the London craftsmen chased the wild boar and the wild ox in the woods of Hampstead, while wolves prowled round the homesteads of the North. But peace and the industry it encouraged were telling on this waste; stag and wolf were retreating before the face of man, the farmer's axe was ringing in the forest, and villages were springing up in the clearings. The growth of commerce was seen in the rich trading-ports of the eastern coast. The main trade lay probably in skins and ropes and ship masts; and above all in the iron and steel that the Scandinavian lands so long supplied to Britain. But Dane and Norwegian were traders over a yet wider field than the northern seas; their barks entered the Mediterranean, while the overland route through Russia brought the wares of Constantinople and the East. "What do you bring to us?" the merchant is asked in an old English dialogue. "I bring skins, silks, costly gems, and gold," he

answers, "besides various garments, pigment, wine, oil, and ivory, with brass, and copper, and tin, silver and gold, and such like." Men from the Rhineland and from Normandy, too, moored their vessels along the Thames, on whose rude wharves were piled a strange medley of goods: pepper and spices from the far East, crates of gloves and gray cloths, it may be from the Lombard looms, sacks of wool, iron-work from Liège, butts of French wine and vinegar, and with them the rural products of the country itself—cheese, butter, lard, and eggs, with live swine and fowls.

Cnut's one aim was to win the love of his people, and all tradition shows how wonderful was his success. But the greatness of his rule hung solely on the greatness of his temper, and at his death the empire he had built up at once fell to pieces. Denmark and England, parted for a few years by the accession of his son Harald to the throne of the last, were re-united under a second son, Harthacnut; but the love which Cnut's justice had won turned to hatred before the lawlessness of his successors. The long peace sickened men of this fresh outburst of bloodshed and violence. "Never was a bloodier deed done in the land since the Danes came," ran the popular song, when Harald's men seized Ælfred, a brother of Eadmund Ironside, who had returned to England from Normandy. Every tenth man was killed, the rest sold for slaves, and Ælfred himself blinded and left to die at Ely. Harthacnut, more savage even than his predecessor, dug up his brother's body and flung it into a marsh; while a rising at Worcester against his hus-carls was punished by the burning of the town and the pillage of the shire. His death was no less brutal than his life; "he died as he stood at his drink in the house of Osgod Clapa at Lambeth." England wearied of kings like these: but their crimes helped her to free herself from the impossible dream of Cnut. The North, still more barbarous than herself, could give her no new element of progress or civilization. It was the consciousness of this and the hatred of such rulers as Harald and Harthacnut which co-operated with the old feeling of reverence for the past in calling back the line of Ælfred to the throne.

Section II.—The English Restoration, 1042—1066.

It is in such transitional moments of a nation's history that it needs the cool prudence, the sensitive selfishness, the quick perception of what is possible, which distinguished the adroit politician whom the death of Cnut left supreme in England. Godwine is memorable in our history as the first English statesman who was neither king nor priest. Originally of obscure origin, his ability had raised him high in the royal favor; he was allied to Cnut by marriage, entrusted by him with the earldom of Wessex, and at last made Viceroy or justiciar in the government of the realm. In the wars of Scandinavia he had shown courage and skill at the head of a body of English troops who supported Cnut, but his true field of action lay at home. Shrewd, eloquent, an active administrator, Godwine united vigilance, industry, and caution with a singular dexterity in the management of men. During the troubled years that followed the death of Cnut he had done his best to continue his master's policy in securing the internal union of England under a Danish sovereign and in preserving her connection with the North. But at the death of Harthacnut Cnut's policy had become impossible, and abandoning the Danish cause Godwine drifted with the tide of popular feeling which called Eadward, the son of Æthelred, to the throne.

Eadward had lived from his youth in exile at the court of Normandy. A halo of tenderness spread in after-time round this last King of the old English stock; legends told of his pious simplicity, his blitheness and gentleness of mood, the holiness that gained him his name of "Confessor" and enshrined him as a saint in his abbey-church at Westminster. Gleemen sang in manlier tones of the long peace and glories of his reign, how warriors and wise counsellors stood round his throne, and Welsh and Scot and Briton obeyed him. His was the one figure that stood out bright against the darkness when England lay trodden under foot by Norman conquerors; and so dear became his memory that liberty and independence itself seemed incarnate in his name. Instead of freedom, the subjects of William or Henry called for the "good laws of Eadward the Confessor." But it was as a mere shadow of the past that the exile really returned to the throne of Ælfred;

there was something shadow-like in the thin form, the delicate complexion, the transparent womanly hands that contrasted with the blue eyes and golden hair of his race; and it is almost as a shadow that he glides over the political stage. The work of government was done by sterner hands. The King's weakness left Godwine master of the realm, and he ruled firmly and wisely. Abandoning with reluctance all interference in Scandinavian politics, he guarded England with a fleet which cruised along the coast. Within, though the earldoms still remained jealously independent, there were signs that a real political unity was being slowly brought about. It was rather within than without that Godwine's work had to be done, and that it was well done was proved by the peace of the land.

Throughout Eadward's earlier reign England lay in the hands of its three earls, Siward of Northumbria, Leofric of Mercia, and Godwine of Wessex, and it seemed as if the old tendency to provincial separation was to triumph with the death of Cnut. What hindered this severance was the ambition of Godwine. His whole mind seemed set on the aggrandizement of his family. He had given his daughter to the king as wife. His own earldom embraced all England south of Thames. His son Harold was Earl of East Anglia; his son Swein secured an earldom in the west; and his nephew Beorn was established in central England. But the first blow to Godwine's power came from the lawlessness of Swein. He seduced the abbess of Leominster, sent her home again with a yet more outrageous demand of her hand in marriage, and on the King's refusal to grant it fled from the realm. Godwine's influence secured his pardon, but on his very return to seek it Swein murdered his cousin Beorn, who had opposed the reconciliation. He again fled to Flanders, and a storm of national indignation followed him over sea. The meeting of the Wise Men branded him as "nithing," the "utterly worthless," yet in a year his father wrested a new pardon from the King and restored him to his earldom. The scandalous inlawing of such a criminal left Godwine alone in a struggle which soon arose with Eadward himself. The King was a stranger in his realm, and his sympathies lay naturally with the home and friends of his youth and exile. He spoke the Norman tongue. He used in Norman fashion a seal for his charters. He set Norman favorites in the highest posts of Church and State. Strangers

such as these, though hostile to the minister, were powerless against Godwine's influence and ability, and when at a later time they ventured to stand alone against him they fell without a blow. But a general ill-will at Swein's inlawing enabled them to stir Eadward to attack the Earl. A trivial quarrel brought the opportunity. On his return from a visit to the court Eustace Count of Boulogne, the husband of the King's sister, demanded quarters for his train in Dover. Strife arose, and many both of the burghers and foreigners were slain. All Godwine's better nature withstood Eadward when the King angrily bade him exact vengeance from the town for the affront to his kinsman; and he claimed a fair trial for the townsmen. Eadward looked on his refusal as an outrage, and the quarrel widened into open strife. Godwine at once gathered his forces and marched upon Gloucester, demanding the expulsion of the foreign favorites; but even in a just quarrel the country was cold in his support. The Earls of Mercia and Northumberland united their forces to those of Eadward; and in a gathering of the Wise Men at London Swein's outlawry was renewed, while Godwine, declining with his usual prudence a useless struggle, withdrew over-sea to Flanders.

But the wrath of the nation was appeased by his fall. Great as were Godwine's faults, he was the one man who now stood between England and the rule of the strangers who flocked to the Court; and a year had hardly passed when at the appearance of his fleet in the Thames Eadward was once more forced to yield. The foreign prelates and bishops fled over-sea, outlawed by the same meeting of the Wise Men which restored Godwine to his home. He returned only to die, and the direction of affairs passed quietly to his son.

Harold came to power unfettered by the obstacles which had beset his father, and for twelve years he was the actual governor of the realm. The courage, the ability, the genius for administration, the ambition and subtlety of Godwine were found again in his son. In the internal government of England he followed out his father's policy while avoiding its excesses. Peace was preserved, justice administered, and the realm increased in wealth and prosperity. Its gold work and embroidery became famous in the markets of Flanders and France. Disturbances from without were crushed sternly and rapidly; Harold's military talents displayed themselves in a

campaign against Wales, and in the boldness and rapidity with which, arming his troops with weapons adapted for mountain conflict, he penetrated to the heart of its fastnesses and reduced the country to complete submission. But it was a prosperity poor in the nobler elements of national activity, and dead to the more vivid influences of spiritual life. Literature, which on the Continent was kindling into a new activity, died down in England to a few psalters and homilies. The few minsters raised by king or earls contrasted strangely with the religious enthusiasm which was covering Normandy and the Rhineland with stately buildings. The Church sank into lethargy. Stigand, the Archbishop of Canterbury, was the adherent of an antipope, and the highest dignity of the English Church was kept in a state of suspension. No important ecclesiastical synod, no Church reform, broke the slumbers of its clergy. Abroad Europe was waking to a new revival of literature, of art, of religion, but England was all but severed from the Continent. Like Godwine, Harold's energy seemed to devote itself wholly to self-aggrandizement. With the gift of the Northumbrian earldom on Siward's death to Harold's brother Tostig, all England, save a small part of the older Mercia, lay in the hands of the house of Godwine. As the childless Eadward drew to the grave his minister drew closer and closer to the throne. One obstacle after another was swept from his path. A revolt of the Northumbrians drove Tostig, his most dangerous opponent, to Flanders, and the Earl was able to win over the Mercian house of Leofric to his cause by owning Morkere, the brother of the Mercian Earl Eadwine, as Tostig's successor. His aim was in fact attained without a struggle, and the nobles and bishops who were gathered round the deathbed of the Confessor passed quietly at once from it to the election and coronation of Harold.

Section III.—Normandy and the Normans, 912—1066.*

The quiet of Harold's accession was at once broken by news of danger from a land which, strange as it seemed then, was soon to become almost a part of England itself. A walk through Normandy teaches one more of the age of our history which we are about to traverse than all the books in the world. The story of the Conquest stands written in the stately vault of the minster at Caen which still covers the tomb of the Conqueror. The name of each hamlet by the roadside has its memories for English ears; a fragment of castle wall marks the home of the Bruce, a tiny little village preserves the name of the Percy. The very look of the country and its people seem familiar to us; the peasant in his cap and blouse recalls the build and features of the small English farmer; the fields about Caen, with their dense hedgerows, their elms, their apple-orchards, are the very picture of an English country-side. On the windy heights around rise the square gray keeps which Normandy handed on to the cliffs of Richmond or the banks of Thames, while huge cathedrals lift themselves over the red-tiled roofs of little market towns, the models of the stately fabrics which superseded the lowlier churches of Ælfred or Dunstan.

Hrolf the Ganger, or Walker, a Norwegian and a pirate leader like Guthrum or Hasting, had wrested the land on either side the mouth of Seine from the French king, Charles the Simple, at the moment when Ælfred's children were beginning their conquest of the English Danelaw. The treaty in which France purchased peace by this cession of the coast was a close imitation of the peace of Wedmore. Hrolf, like Guthrum,

* *Authorities.*—Dudo of S. Quentin, a verbose and confused writer, has preserved the earliest Norman traditions. His work is abridged and continued by William of Jumièges, a contemporary of the Conqueror, whose work forms the base of the "Roman de Rou," composed by Wace in the time of Henry the Second. The religious movement is best told by Ordericus Vitalis, a Norman writer of the twelfth century, gossiping and confused, but full of valuable information. For Lanfranc see "Lanfranci Opera, ed. Giles," and the life in Hook's "Archbishops of Canterbury." For Anselm see the admirable biography by Dean Church. The general history of Normandy is told diffusely but picturesquely by Sir F. Palgrave, "Normandy and England," more accurately and succinctly by Mr. Freeman, "History of Norman Conquest," vols. i. and ii.

was baptized, received the king's daughter in marriage, and became his vassal for the territory which now took the name of "the Northman's land" or Normandy. But vassalage and the new faith sat alike lightly on the pirate. No such ties of blood and speech tended to unite the northman with the French among whom he settled along the Seine as united him to the Englishmen among whom he settled along the Humber. William Longsword, the son of Hrolf, though wavering towards France and Christianity, remained a northman in heart; he called in a Danish colony to occupy his conquest of the Cotentin, the peninsula which runs out from St. Michael's Mounts to the Cliffs of Cherbourg, and reared his boy among the northmen of Bayeux, where Danish tongue and fashions most stubbornly held their own. A heathen reaction followed his death, and the bulk of the Normans, with the child Duke Richard, fell away for the time from Christianity, while new pirate-fleets came swarming up the Seine. To the close of the century the whole people are still "Pirates" to the French around them, their land the "Pirates' land," their Duke the "Pirates' Duke."

Yet in the end the same forces which merged the Dane in the Englishman told even more powerfully on the Dane in France. No race has ever shown a greater power of absorbing all the nobler characteristics of the peoples with whom they came in contact, or of infusing their own energy into them. During the long reign of Duke Richard the Fearless, the son of William Longsword, heathen Norman pirates became French Christians, and feudal at heart. The old Norse language lived only at Bayeux, and in a few local names. As the old northern freedom died silently away, the descendants of the pirates became feudal nobles, and the "Pirates' land" sank into the most loyal of the fiefs of France. The change of manners was accompanied by a change of faith, a change which bound the land where heathendom had fought stubbornly for life to the cause of Christianity and the Church. The Dukes were the first to be touched by the new faith, but as the religious movement spread to the people it was welcomed with an almost passionate fanaticism. Every road was crowded with pilgrims. Monasteries rose in every forest glade. Herlouin, a knight of Brionne, sought shelter from the world in a little valley edged in with woods of ash and elm, through

which a beck or rivulet (to which his house owed his after-name) runs down to the Risle. He was one day busy building an oven with his own hands when a stranger greeted him with "God save you!" "Are you a Lombard?" asked the knight-abbot, struck with the foreign look of the man. "I am," he replied: and praying to be made a monk, the stranger fell down at the mouth of the oven and kissed Herlouin's feet. The Lombard was Lanfranc of Pavia, a scholar especially skilled in the traditions of the Roman law, who had wandered across the Alps to found a school at Avranches, and was now drawn to a religious life by the fame of Herlouin's sanctity. The religious impulse was a real one, but Lanfranc was destined to be known rather as a great adminstrator and statesman than as a saint. His teaching raised Bec in a few years into the most famous school of Christendom: it was in fact the first wave of the intellectual movement which was spreading from Italy to the ruder countries of the West. The whole mental activity of the time seemed concentrated in the group of scholars who gathered round him; the fabric of the canon law and of mediæval scholasticism, with the philosophical scepticism which first awoke under its influence, all trace their origin to Bec.

The most famous of these scholars was Anselm of Aosta, an Italian like Lanfranc himself, and who was soon to succeed him as prior and teacher at Bec. Friends as they were, no two men could be more strangely unlike. Anselm had grown to manhood in the quiet solitude of his mountain-valley, a tender-hearted poet-dreamer, with a soul pure as the Alpine snows above him, and an intelligence keen and clear as the mountain air. The whole temper of the man was painted in a dream of his youth. It seemed to him as though heaven lay, a stately palace, amid the gleaming hill-peaks, while the women reaping in the corn-fields of the valley became harvest-maidens of its heavenly King. They reaped idly, and Anselm, grieved at their sloth, hastily climbed the mountain-side to accuse them to their lord. As he reached the palace the King's voice called him to his feet, and he poured forth his tale; then at the royal bidding bread of an unearthly whiteness was set before him, and he ate and was refreshed. The dream passed with the morning; but the sense of heaven's nearness to earth, the fervid loyalty to the service of his Lord, the tender rest-

fulness and peace in the Divine presence which it reflected became the life of Anselm. Wandering like other Italian scholars to Normandy, he became a monk under Lanfranc, and on his teacher's removal to higher duties succeeded him in the direction of the Abbey of Bec. No teacher has ever thrown a greater spirit of love into his toil. "Force your scholars to improve!" he burst out to another teacher who relied on blows and compulsion. "Did you ever see a craftsman fashion a fair image out of a golden plate by blows alone? Does he not now gently press it and strike it with his tools, now with wise art yet more gently raise and shape it? What do your scholars turn into under this ceaseless beating?" "They turn only brutal," was the reply. "You have bad luck," was the keen answer, "in a training that only turns men into beasts." The worst natures softened before this tenderness and patience. Even the Conqueror, so harsh and terrible to others, became another man, gracious and easy of speech, with Anselm.

But amidst his absorbing cares as a teacher, the Prior of Bec found time for philosophical speculations, to which we owe the great scientific inquiries which built up the theology of the middle ages. His famous works were the first attempts of any Christian thinker to elicit the idea of God from the very nature of the human reason. His passion for abstruse thought robbed him of food and sleep. Sometimes he could hardly pray. Often the night was a long watch till he could seize his conception and write it on the wax tablets which lay beside him. But not even a fever of intense thought such as this could draw Anselm's heart from its passionate tenderness and love. Sick monks in the infirmary could relish no drink save the juice which his hand had squeezed for them from the grape-bunch. In the later days of his archbishopric a hare chased by the hounds took refuge under his horse, and his voice grew loud as he forbade a huntsman to stir in the chase while the creature darted off again to the woods. Even the greed of lands for the Church to which so many religious men yielded found its characteristic rebuke, as the battling lawyers saw Anselm quietly close his eyes in court and go peacefully to sleep.

Section IV.—The Conqueror, 1042—1066.*

It was not this new fervor of faith only which drove Norman pilgrims in flocks to the shrines of Italy and the Holy Land. The old northern spirit of adventure turned the pilgrims into Crusaders, and the flower of Norman knighthood, impatient of the stern rule of their Dukes, followed Roger de Toesny against the Moslem of Spain, or enlisted under the banner of the Greeks in their war with the Arabs who had conquered Sicily. The Normans became conqerors under Robert Guiscard, a knight who had left his home in the Cotentin with a single follower, but whose valor and wisdom soon placed him at the head of his fellow-soldiers in Italy. Attacking the Greeks, whom they had hitherto served, the Norman knights wrested Apulia from them in an overthrow at Cannæ, Guiscard himself led them to the conquest of Calabria and the great trading cities of the coast, while thirty years of warfare gave Sicily to the followers of his brother Roger. The two conquests were united under a line of princes to whose munificence art owes the splendor of Palermo and Monreale, and literature the first outburst of Italian song. Normandy, still seething with vigorous life, was stirred to greed and enterprise by this plunder of the South, and the rumor of Guiscard's exploits roused into more ardent life the daring ambition of its Duke.

William the Great, as men of his own day styled him, William the Conqueror, as by one event he stamped himself on our history, was now Duke of Normandy. The full grandeur of his indomitable will, his large and patient statesmanship, the loftiness of aim which lifts him out of the petty incidents of his age, were as yet only partly disclosed. But there never was a moment from his boyhood when he was not among the greatest of men. His life was one long mastering of difficulty

* *Authorities.*—Primarily the "Gesta Willelmi" of his chaplain, William of Poitiers, a violent partisan of the Duke. William of Jumièges is here a contemporary, and of great value. Orderic and Wace, with the other riming chronicle of Benoît de Sainte-More, come in the second place. For the invasion and Senlac we have, in addition the contemporary "Carmen de Bello Hastingensi," by Guy, Bishop of Amiens, and the invaluable pictures of the Bayeux Tapestry. The English accounts are most meagre. The invasion and battle of Senlac are the subject of Mr. Freeman's third volume ("Hist. of Norman Conquest").

after difficulty. The shame of his birth remained in his name of "the Bastard." His father, Duke Robert, had seen Arlotta, the daughter of a tanner of the town, washing her linen in the little brook by Falaise, and loving her had made her the mother of his boy. Robert's departure on a pilgrimage from which he never returned left William a child-ruler among the most turbulent baronage in Christendom, and treason and anarchy surrounded him as he grew to manhood. Disorder broke at last into open revolt. Surprised in his hunting-seat at Valognes by the rising of the Bessin and Cotentin districts, in which the pirate temper and lawlessness lingered longest, William had only time to dash through the fords of Vire with the rebels on his track. A fierce combat of horse on the slopes of Val-ès-dunes, to the southeastward of Caen, left him master of the duchy, and the old Scandinavian Normandy yielded forever to the new civilization which streamed in with French alliances and the French tongue. William was himself a type of the transition. In the young duke's character the old world mingled strangely with the new, the pirate jostled roughly with the statesman. William was the most terrible, as he was the last outcome of the northern race. The very spirit of the "sea-wolves" who had so long "lived on the pillage of the world" seemed embodied in his gigantic form, his enormous strength, his savage countenance, his desperate bravery, the fury of his wrath, the ruthlessness of his revenge. "No knight under heaven," his enemies confessed, "was William's peer." Boy as he was, horse and man went down before his lance at Val-ès-dunes. All the fierce gaiety of his nature broke out in the chivalrous adventures of his youth, in his rout of fifteen Angevins with but five soldiers at his back, in his defiant ride over the ground which Geoffry Martel claimed from him, a ride with hawk on fist as though war and the chase were one. No man could bend his bow. His mace crashed its way through a ring of English warriors to the foot of the Standard. He rose to his greatest heights in moments when other men despaired. His voice rang out like a trumpet to rally his soldiers as they fled before the English charge at Senlac. In his winter march on Chester he strode afoot at the head of his fainting troops, and helped with his own hands to clear a road through the snowdrifts. With the northman's daring broke out the northman's pitilessness. When the townsmen of

Alençon hung raw hides along their walls in scorn of the baseness of his birth, with cries of "Work for the Tanner!" William tore out his prisoners' eyes, cut off their hands and feet, and flung them into the town. At the close of his greatest victory he refused Harold's body a grave. Hundreds of Hampshire men were driven from their homes to make him a hunting-ground, and his harrying of Northumbria left the north of England a desolate waste. There is a grim, ruthless ring about his very jests. In his old age Philip of France mocked at the Conqueror's unwieldly bulk and at the sickness which confined him to his bed at Rouen. "King William has as long a lying-in," laughed his enemy, "as a woman behind her curtains!" "When I get up," swore William, "I will go to mass in Philip's land, and bring a rich offering for my churching. I will offer a thousand candles for my fee. Flaming brand shall they be, and steel shall glitter over the fire they make." At harvest-tide town and hamlet flaring into ashes along the French border fulfilled the Conqueror's vow. There is the same savage temper in the loneliness of his life. He recked little of men's love or hate. His grim look, his pride, his silence, his wild outbursts of passion, spread terror through his court. "So stark and fierce was he," says the English Chronicler, "that none dared resist his will." His graciousness to Anselm only brought out into stronger relief the general harshness of his tone. His very wrath was solitary. "To no man spake he, and no man dared speak to him," when the news reached him of Harold's accession to the throne. It was only when he passed from the palace to the loneliness of the woods that the King's temper unbent. "He loved the wild deer as though he had been their father. Whosoever should slay hart or hind man should blind him." Death itself took its color from the savage solitude of his life. Priests and nobles fled as the last breath left him, and the Conqueror's body lay naked and lonely on the floor.

It was the genius of William which lifted him out of this mere northman into a great general and a great statesman. The growth of the Norman power was jealously watched by Geoffry Martel, the Count of Anjou, and his influence succeeded in converting France from friend to foe. The danger changed William at once from the chivalrous knight-errant of Val-ès-dunes into a wary strategist. As the French army

crossed the border he hung cautiously on its flanks, till a division which had encamped in the little town of Mortemer had been surprised and cut to pieces by his soldiers. A second division was still held at bay by the duke himself, when Ralph de Toesny, climbing up into a tree, shouted to them the news of their comrades' fall. "Up, up, Frenchmen! you sleep too long: go bury your friends that lay slain at Mortemer." A second and more formidable invasion four years later was met with the same cautious strategy. William hung on the Frenchmen's flank, looking coolly on while town and abbey were plundered, the Bessin ravaged, Caen sacked, and the invaders prepared to cross the Dive at Varaville and carry fire and sword into the rich land of Lisieux. But only half the army was over the river when the Duke fell suddenly upon its rear. The fight raged till the rising of the tide cut the French forces, as William had foreseen, hopelessly in two. Huddled together on a narrow causeway, swept by the Norman arrows, knights, footmen, and baggage train were involved in the same ruin. Not a man escaped, and the French king, who had been forced to look on helplessly from the opposite bank, fled home to die. The death of Geoffry Martel left William without a rival among the princes of France. Maine, the border land between Norman and Angevin, and which had for the last ten years been held by Anjou, submitted without a struggle to his rule. Britanny, which had joined the league of his foes, was reduced to submission by a single march.

All this activity abroad was far from distracting the Duke's attention from Normandy itself. It was hard to secure peace and order in a land filled with turbulent robber-lords. "The Normans must be trodden down and kept under foot," said one of their poets, "for he only who bridles them may use them at his need." William "could never love a robber." His stern protection of trader and peasant roused the baronage through his first ten years to incessant revolt. His very kinsfolk headed the discontent, and summoned the French king to their aid. But the victories of Mortemer and Varaville left the rebels at his mercy. Some rotted in his dungeons, some were driven into exile, and joined the conquerors of Apulia and Sicily. The land settled down into peace and order, and William turned to the reform of the Church. Malger, the Archbishop of Rouen, a mere hunting and feasting prelate, was

summarily deposed, and his place filled by Maurilius, a French ecclesiastic of piety and learning. Frequent councils under the Duke's guidance amended the morals of the clergy. The school of Bec, as we have seen, had become a centre of education; and William, with the keen insight into men which formed so marked a feature in his genius, selected its prior as his chief adviser. In a strife with the Papacy which the Duke had provoked by his marriage with Matilda of Flanders, Lanfranc took the side of Rome, and his opposition had been punished by a sentence of banishment. The Prior set out on a lame horse, the only one his house could afford, and was overtaken by the Duke, impatient that he should quit Normandy. "Give me a better horse and I shall go the quicker," replied the imperturbable Lombard, and the Duke's wrath passed into laughter and good-will. From that hour Lanfranc became his minister and counsellor, whether for affairs in the duchy itself or for the more daring schemes of ambition which were opened up to him by the position of England.

For half a century the two countries had been drawing nearer together. At the close of the reign of Richard the Fearless the Danish descents upon the English coast had found support in Normandy, and their fleet had wintered in her ports. It was to revenge these attacks that Æthelred had despatched a fleet across the Channel to ravage the Cotentin, but the fleet was repulsed, and the strife appeased by Æthelred's marriage with Emma, a sister of Richard the Good. Æthelred with his children found shelter in Normandy from the Danish kings, and, if Norman accounts are to be trusted, contrary winds alone prevented a Norman fleet from undertaking their restoration. The peaceful recall of Eadward to the throne seemed to open England to Norman ambition, and Godwine was no sooner banished than Duke William appeared at the English court, and received, as he afterwards asserted, a promise of succession to its throne from the King. Such a promise, unconfirmed by the national assembly of the Wise Men, was utterly valueless, and for the moment Godwine's recall put an end to William's hopes. They are said to have been revived by a storm which threw Harold, while cruising in the Channel, on the French coast, and William forced him to swear on the relics of saints to support the Duke's claim as the price of his

own return to England: but the news of the King's death was at once followed by that of Harold's accession, and after a burst of furious passion the Duke prepared to enforce his claim by arms. William did not claim the Crown. He claimed simply the right which he afterwards used when his sword had won it, of presenting himself for election by the nation, and he believed himself entitled so to present himself by the direct commendation of the Confessor. The actual election of Harold which stood in his way, hurried as it was, he did not recognize as valid. But with this constitutional claim was inextricably mingled his resentment of the private wrong which Harold had done him, and a resolve to exact vengeance on the man whom he regarded as untrue to his oath.

The difficulties in the way of his enterprise were indeed enormous. He could reckon on no support within England itself. At home he had to extort the consent of his own reluctant baronage; to gather a motley host from every quarter of France, and to keep it together for months; to create a fleet, to cut down the very trees, to build, to launch, to man the vessels; and to find time amidst all this for the common business of government, for negotiations with Denmark and the Empire, with France, Britanny, and Anjou, with Flanders and with Rome. His rival's difficulties were hardly less than his own. Harold was threatened with invasion not only by William but by his brother Tostig, who had taken refuge in Norway and secured the aid of its king, Harald Hardrada. The fleet and army he had gathered lay watching for months along the coast. His one standing force was his body of hus-carls, but their numbers only enabled them to act as the nucleus of an army. On the other hand the Land-fyrd, or general levy of fighting-men, was a body easy to raise for any single encounter, but hard to keep together. To assemble such a force was to bring labor to a standstill. The men gathered under the King's standard were the farmers and ploughmen of their fields. The ships were the fishing-vessels of the coast. In September the task of holding them together became impossible, but their dispersion had hardly taken place when the two clouds which had so long been gathering burst at once upon the realm. A change of wind released the landlocked armament of William; but before changing, the wind which prisoned the Duke had flung the host of Harald Hardrada

on the coast of Yorkshire. The King hastened with his household troops to the north, and repulsed the invaders in a decisive overthrow at Stamford Bridge, in the neighborhood of York; but ere he could hurry back to London the Norman host had crossed the sea, and William, who had anchored on the 28th off Pevensey, was ravaging the coast to bring his rival to an engagement. His merciless ravages succeeded, as they were intended, in drawing Harold from London to the south; but the King wisely refused to attack with the forces he had hastily summoned to his banner. If he was forced to give battle, he resolved to give it on ground he had himself chosen, and advancing near enough to the coast to check William's ravages, he entrenched himself on a hill known afterwards as that of Senlac, a low spur of the Sussex Downs near Hastings. His position covered London, and drove William to concentrate his forces. With a host subsisting by pillage, to concentrate is to starve; and no alternative was left to William but a decisive victory or ruin.

Along the higher ground that leads from Hastings the Duke led his men in the dim dawn of an October morning to the mound of Telham. It was from this point that the Normans saw the host of the English gathered thickly behind a rough trench and a stockade on the height of Senlac. Marshy ground covered their right; on the left, the most exposed part of the position, the hus-carls or body-guard of Harold, men in full armor and wielding huge axes, were grouped round the Golden Dragon of Wessex and the Standard of the King. The rest of the ground was covered by thick masses of half-armed rustics who had flocked at Harold's summons to the fight with the stranger. It was against the centre of this formidable position that William arrayed his Norman knighthood, while the mercenary forces he had gathered in France and Britanny were ordered to attack its flanks. A general charge of the Norman foot opened the battle; in front rode the minstrel Taillefer, tossing his sword in the air and catching it again while he chanted the song of Roland. He was the first of the host who struck a blow, and he was the first to fall. The charge broke vainly on the stout stockade behind which the English warriors plied axe and javelin with fierce cries of "Out, out," and the repulse of the Norman footmen was followed by a repulse of the Norman horse. Again and again the

Duke rallied and led them to the fatal stockade. All the fury of fight that glowed in his Norseman's blood, all the headlong valor that had spurred him over the slopes of Val-ès-dunes, mingled that day with the coolness of head, the dogged perseverance, the inexhaustible faculty of resource which had shone at Mortemer and Varaville. His Breton troops, entangled in the marshy ground on his left, broke in disorder, and as panic spread through the army a cry arose that the Duke was slain. "I live," shouted William, as he tore off his helmet, "and by God's help will conquer yet." Maddened by repulse, the Duke spurred right at the Standard; unhorsed, his terrible mace struck down Gyrth, the King's brother; again dismounted, a blow from his hand hurled to the ground an unmannerly rider who would not lend him his steed. Amidst the roar and tumult of the battle he turned the flight he had arrested into the means of victory. Broken as the stockade was by his desperate onset, the shield-wall of the warriors behind it still held the Normans at bay till William by a feint of flight drew a part of the English force from their post of vantage. Turning on his disorderly pursuers, the Duke cut them to pieces, broke through the abandoned line, and made himself master of the central ground. Meanwhile the French and Bretons made good their ascent on either flank. At three the hill seemed won, at six the fight still raged around the Standard, where Harold's hus-carls stood stubbornly at bay on a spot marked afterwards by the high altar of Battle Abbey. An order from the Duke at last brought his archers to the front, and their arrow-flight told heavily on the dense masses crowded around the King. As the sun went down a shaft pierced Harold's right eye; he fell between the royal ensigns, and the battle closed with a desperate melée over his corpse. While night covered the flight of the English, the Conqueror pitched his tent on the very spot where his rival had fallen, and "sate down to eat and drink among the dead."

Securing Romney and Dover, the Duke marched by Canterbury upon London. Faction and intrigue were doing his work for him as he advanced. Harold's brothers had fallen with the King on the field of Senlac, and there was none of the house of Godwine to contest the crown; while of the old royal line there remained but a single boy, Eadgar the Ætheling, son of the eldest of Eadmund Ironside's children, who had

fled before Cnut's persecution as far as Hungary for shelter. Boy as he was, he was chosen king; but the choice gave little strength to the national cause. The widow of the Confessor surrendered Winchester to the Duke. The bishops gathered at London inclined to submission. The citizens themselves faltered as William, passing by their walls, gave Southwark to the flames. The throne of the boy-king really rested for support on the Earls of Mercia and Northumbria, Eadwine and Morkere; and William, crossing the Thames at Wallingford and marching into Hertfordshire, threatened to cut them off from their earldoms. The masterly movement brought about an instant submission. Eadwine and Morkere retreated hastily home from London, and the city gave way at once. Eadgar himself was at the head of the deputation who came to offer the crown to the Norman Duke. "They bowed to him," says the English annalist pathetically, "for need." They bowed to the Norman as they had bowed to the Dane, and William accepted the crown in the spirit of Cnut. London indeed was secured by the erection of a fortress which afterwards grew into the Tower, but William desired to reign not as a conqueror but as a lawful king. He received the crown at Westminster from the hands of Archbishop Ealdred, amidst shouts of "Yea, Yea," from his new English subjects. Fines from the greater landowners atoned for a resistance which was now counted as rebellion; but with this exception every measure of the new sovereign indicated his desire of ruling as a successor of Eadward or Ælfred. As yet indeed the greater part of England remained quietly aloof from him, and he can hardly be said to have been recognized as king by Northumberland or the greater part of Mercia. But to the east of a line which stretched from Norwich to Dorsetshire his rule was unquestioned, and over this portion he ruled as an English king. His soldiers were kept in strict order. No change was made in law or custom. The privileges of London were recognized by a royal writ which still remains, the most venerable of its muniments, among the city's archives. Peace and order were restored. William even attempted, though in vain, to learn the English tongue that he might personally administer justice to the suitors of his court. The kingdom seemed so tranquil that only a few months had passed after the battle of Senlac when William, leaving England in charge of his brother, Odo

Bishop of Bayeux, and his minister, William Fitz-Osbern, returned for a while to Normandy.

Section V.—The Norman Conquest, 1068—1071.*

It is not to his victory at Senlac, but to the struggle which followed his return from Normandy, that William owes his title of the "Conqueror." During his absence Bishop Odo's tyranny had forced the Kentishmen to seek aid from Count Eustace of Boulogne; while the Welsh princes supported a similar rising against Norman oppression in the west. But as yet the bulk of the land held fairly to the new king. Dover was saved from Eustace; and the discontented fled over sea to seek refuge in lands as far off as Constantinople, where Englishmen from this time formed great part of the body-guard or Varangians of the Eastern Emperors. William returned to take his place again as an English King. It was with an English force that he subdued a rising in the south-west led by Exeter, and it was at the head of an English army that he completed his work by marching to the North. His march brought Eadwine and Morkere again to submission; a fresh rising ended in the occupation of York, and England as far as the Tees lay quietly at William's feet.

It was in fact only the national revolt of 1068 that transformed the King into a Conqueror. The signal for this revolt came from without. Swein, the king of Denmark, had for two years been preparing to dispute England with the Norman, and on the appearance of his fleet in the Humber all northern, all western and southwestern England rose as one man. Eadgar the Ætheling with a band of exiles who had taken

* *Authorities.*—The Norman writers as before, Orderic being particularly valuable and detailed. The Chronicle and Florence of Worcester are the primary English authorities (for the so-called "Ingulf of Croyland" is a forgery of the fourteenth century). Domesday Book is of course indispensable for the Norman settlement; the introduction to it by Sir Henry Ellis gives a brief account of its chief results. Among secondary authorities Simeon of Durham is useful for northern matters, and William of Malmesbury valuable from his remarkable combination of Norman and English feeling. The Norman constitution is described at length by Lingard, but best studied in the Constitutional History and Select Charters of Dr. Stubbs. The "Anglica Judaica" of Toovey gives some account of the Jewish colonies. For the history as a whole, see Mr. Freeman's "Norman Conquest," vol. iv.

refuge in Scotland took the head of the Northumbrian revolt; in the southwest the men of Devon, Somerset, and Dorset gathered to the sieges of Exeter and Montacute; while a new Norman castle at Shrewsbury alone bridled a rising in the west. So ably had the revolt been planned that even William was taken by surprise. The news of the loss of York and of the slaughter of three thousand Normans who formed its garrison reached him as he was hunting in the Forest of Dean; and in a wild outburst of wrath the king swore "by the splendor of God" to avenge himself on the North. But wrath went hand in hand with the coolest statesmanship. William saw clearly that the centre of resistance lay in the Danish fleet, and pushing rapidly to the Humber with a handful of horsemen, he purchased by a heavy bribe its inactivity and withdrawal. Then leaving York to the last, William turned rapidly westward with the troops which gathered round him, and swept the Welsh border as far as Shrewsbury, while William Fitz-Osbern broke the rising round Exeter. His success set the king free to fulfil his oath of vengeance on the North. After a long delay before the flooded waters of the Aire he entered York, and ravaged the whole country as far as the Tees with fire and sword. Town and village were harried and burnt, their inhabitants slain or driven over the Scotch border. The coast was especially wasted that no hold might remain for any future invasion of the Danes. Harvest, cattle, the very implements of husbandry were so mercilessly destroyed that the famine which followed is said to have swept off more than a hundred thousand victims, and half a century later the land still lay bare of culture and deserted of men for sixty miles northward of York. The work of vengeance was no sooner over than William led his army back from the Tees to York, and thence to Chester and the West. Never had he shown the grandeur of his character so memorably as in this terrible march. The winter was severe, the roads choked with snowdrifts or broken by torrents; provisions failed, and the army, drenched with rain and forced to consume its horses for food, broke out into open mutiny at the order to advance across the bleak moorlands that part Yorkshire from the West. The mercenaries from Anjou and Britanny demanded their release from service, and William granted their prayer with scorn. On foot, at the head of the troops

which remained faithful, the King forced his way by paths inaccessible to horses, often aiding his men with his own hands to clear the road. The last hopes of the English ceased on his arrival at Chester; the King remained undisputed master of the conquered country, and busied himself in the erection of numerous castles which were henceforth to hold it in subjection. Two years passed quietly ere the last act of the conquest was reached. By the withdrawal of the Dane the hopes of England rested wholly on the aid it looked for from Scotland, where Eadgar the Ætheling had taken refuge, and where his sister Margaret had become the wife of King Malcolm. It was probably some assurance of Malcolm's aid which roused Eadwine and Morkere to a new revolt, which was at once foiled by the vigilance of the Conqueror. Eadwine fell in an obscure skirmish, while Morkere found refuge for a time in the marshes of the eastern counties, where a desperate band of patriots gathered round an outlawed leader, Hereward. Nowhere had William found so stubborn a resistance; but a causeway two miles long was at last driven across the fens, and the last hopes of English freedom died in the surrender of Ely. Malcolm alone held out till the Conqueror summoned the whole host of the crown, and crossing the Lowlands and the Forth penetrated into the heart of Scotland. He had reached the Tay when the king's resistance gave way, and Malcolm appeared in the English camp and swore fealty at William's feet.

The struggle which ended in the fens of Ely had wholly changed William's position. He no longer held the land merely as elected king, he added to his elective right the right of conquest. The system of government which he originated was, in fact, the result of the double character of his power. It represented neither the purely feudal system of the Continent nor the system of the older English royalty. More truly perhaps it may be said to have represented both. As the successor of Eadward, William retained the judicial and administrative organization of the older English realm. As the conqueror of England he introduced the military organization of feudalism so far as was necessary for the secure possession of his conquests. The ground was already prepared for such an organization; we have seen the beginnings of English feudalism in the warriors, the "companions" or "thegns"

who were personally attached to the king's war-band, and received estates from the folk-land in reward for their personal services. In later times this feudal distribution of estates had greatly increased, as the bulk of the nobles followed the king's example and bound their tenants to themselves by a similar process of subinfeudation. On the other hand, the pure freeholders, the class which formed the basis of the original English society, had been gradually reduced in number, partly through imitation of the class above them, but still more through the incessant wars and invasions which drove them to seek protectors among the thegns at the cost of their independence. Feudalism, in fact, was superseding the older freedom in England even before the reign of William, as it had already superseded it in Germany or France. But the tendency was quickened and intensified by the Conquest; the desperate and universal resistance of his English subjects forced William to hold by the sword what the sword had won, and an army strong enough to crush at any moment a national revolt was necessary for the preservation of his throne. Such an army could only be maintained by a vast confiscation of the soil. The failure of the English risings cleared the way for its establishment; the greater part of the higher nobility fell in battle or fled into exile, while the lower thegnhood either forfeited the whole of their lands or redeemed a portion of them by the surrender of the rest. We see the completeness of the confiscation in the vast estates which William was enabled to grant to his more powerful followers. Two hundred manors in Kent, with an equal number elsewhere, rewarded the services of his brother Odo, and grants almost as large fell to William's counsellors, Fitz-Osbern and Montgomery, or to barons like the Mowbrays and the Clares. But the poorest soldier of fortune found his part in the spoil. The meanest Norman rose to wealth and power in the new dominion of his lord. Great or small, however, each estate thus granted was granted on condition of its holder's service at the king's call; and when the larger holdings were divided by their owners into smaller subtenancies, the under-tenants were bound by the same conditions of service to their lord. "Hear, my lord," swore the feudal dependant, as kneeling without arms and bareheaded he placed his hands within those of his superior: "I become liege man of yours for life and limb and earthly regard, and

I will keep faith and loyalty to you for life and death, God help me." The kiss of his lord invested him with land or "fief" to descend to him and his heirs forever. A whole army was by this means encamped upon the soil, and William's summons could at any moment gather an overwhelming force around his standard.

Such a force however, effective as it was against the conquered, was hardly less formidable to the Crown itself. William found himself fronted in his new realm by the feudal baronage whom he had so hardly subdued to his will in Normandy, nobles impatient of law, as jealous of the royal power, and as eager for unbridled military and judicial independence within their own manors here as there. The genius of the Conqueror was shown in his quick discernment of this danger, and in the skill with which he met it. He availed himself of the old legal constitution of the country to hold justice firmly in his own hands. He retained the local courts of the hundred and the shire, where every freeman had a place, while he subjected all to the jurisdicion of the King's Court, which towards the close of the earlier English monarchy had assumed the right of hearing appeals and of calling up cases from any quarter to its bar. The authority of the crown was maintained by the abolition of the great earldoms which had overshadowed it, those of Wessex, Mercia, and Northumberland, and by the royal nomination of sheriffs for the government of the shires. Large as the estates he granted were, they were scattered over the country in a way which made union between the landowners, or the hereditary attachment of great masses of vassals to a separate lord, equally impossible. In other countries a vassal owed fealty to his lord against all foes, be they king or no. By a usage however which William enacted, and which was peculiar to England, each sub-tenant, in addition to his oath of fealty to his lord, swore fealty directly to the Crown, and loyalty to the King was thus established as the supreme and universal duty of all Englishmen. The feudal obligations, too, the rights and dues owing from each estate to the King, were enforced with remarkable strictness. Each tenant was bound to appear if needful thrice a year at the royal court, to pay a heavy fine or rent on succession to his estate, to contribute an "aid" in money in case of the King's capture in war, or the knighthood of the King's eldest son, or the mar-

riage of his eldest daughter. An heir who was still a minor passed into the crown's wardship, and all profit from his estate went for the time to the King. If the estate devolved upon an heiress, her hand was at the King's disposal, and was generally sold to the highest bidder. Over the whole face of the land most manors were burthened with their own "customs," or special dues to the Crown: and it was for the purpose of ascertaining and recording these that William sent into each county the commissioners whose inquiries are preserved in Domesday Book. A jury empanelled in each hundred declared on oath the extent and nature of each estate, the names, number, condition of its inhabitants, its value before and after the conquest, and the sums due from it to the Crown.

William found another check on the aggressive spirit of the feudal baronage in his organization of the Church. One of his earliest acts was to summon Lanfranc from Normandy to aid him in its reform; and the deposition of Stigand, which raised Lanfranc to the see of Canterbury, was followed by the removal of most of the English prelates and abbots, and by the appointment of Norman ecclesiastics in their place. The new archbishop did much to restore discipline, and William's own efforts were no doubt partly directed by a real desire for the religious improvement of his realm. "In choosing abbots and bishops," says a contemporary, "he considered not so much men's riches or power as their holiness and wisdom. He called together bishops and abbots and other wise counsellors in any vacancy, and by their advice inquired very carefully who was the best and wisest man, as well in divine things as in worldly, to rule the Church of God." But honest as they were, the King's reforms tended directly to the increase of the royal power. The new bishops and abbots were cut off by their foreign origin from the flocks they ruled, while their popular influence was lessened by the removal of ecclesiastical cases from shire or hundred court, where the bishop had sat side by side with the civil magistrate, to the separate court of the bishop himself. The change was pregnant with future trouble to the Crown; but for the moment it told mainly in removing the bishop from his traditional contact with the popular assembly, and in effacing the memory of the original equality of the religious with the civil power. The dependence of the Church on the royal power was strictly enforced.

Homage was exacted from bishop as from baron. No royal tenant could be excommunicated without the King's leave. No synod could legislate without his previous assent and subsequent confirmation of its decrees. No papal letters could be received within the realm save by his permission. William firmly repudiated the claims which were now beginning to be put forward by the court of Rome. When Gregory VII. called on him to do fealty for his realm, the King sternly refused to admit the claim. "Fealty I have never willed to do, nor do I will to do it now. I have never promised it, nor do I find that my predecessors did it to yours."

But the greatest safeguard of the crown lay in the wealth and personal power of the kings. Extensive as had been his grants to noble and soldier, William remained the greatest landowner in his realm. His rigid exaction of feudal dues added wealth to the great hoard at Winchester, which had been begun by the spoil of the conquered. But William found a more ready source of revenue in the settlement of the Jewish traders, who followed him from Normandy, and who were enabled by the royal protection to establish themselves in separate quarters or "Jewries" of the chief towns of England. The Jew had no right or citizenship in the land; the Jewry in which he lived was, like the King's forest, exempt from the common law. He was simply the King's chattel, and his life and goods were absolutely at the King's mercy. But he was too valuable a possession to be lightly thrown away. A royal justiciary secured law to the Jewish merchant, who had no standing-ground in the local courts; his bonds were deposited for safety in a chamber of the royal palace at Westminster; he was protected against the popular hatred in the free exercise of his religion, and allowed to build synagogues and to direct his own ecclesiastical affairs by means of a chief Rabbi. That the presence of the Jew was, at least in the earlier years of his settlement, beneficial to the kingdom at large there can be little doubt. His arrival was the arrival of a capitalist; and heavy as was the usury he necessarily exacted in the general insecurity of the time, his loans gave an impulse to industry such as England had never felt before. The century which followed the Conquest witnessed an outburst of architectural energy which covered the land with castles and cathedrals; but castle and cathedral alike owed their existence to the

loans of the Jew. His own example gave a new direction to domestic architecture. The buildings which, as at Lincoln and S. Edmundsbury, still retain their title of "Jews' Houses" were almost the first houses of stone which superseded the mere hovels of the English burghers. Nor was the influence of the Jews simply industrial. Through their connection with the Jewish schools in Spain and the East they opened a way for the revival of physical science. A Jewish medical school seems to have existed at Oxford; Roger Bacon himself studied under English Rabbis. But to the kings the Jew was simply an engine of finance. The wealth which his industry accumulated was wrung from him whenever the Crown had need, and torture and imprisonment were resorted to if milder entreaties failed. It was the gold of the Jew that filled the royal exchequer at the outbreak of war or of revolt. It was in the Hebrew coffers that the Norman kings found strength to hold their baronage at bay.

Section VI.—The English Revival, 1071—1127.*

The conquest was hardly over when the struggle between the baronage and the Crown began. The wisdom of William's policy in the destruction of the great earldoms which had overshadowed the throne was shown in an attempt at their restoration made by Roger, the son of his minister William Fitz-Osbern, and by the Breton, Ralf de Guader, whom the King had rewarded for his services at Senlac with the earldom

* *Authorities.*—Orderic and the English chroniclers, as before. Eadmer, a monk of Canterbury, in his "Historia Novorum" and his "Life of Anselm," is the chief source of information for the reign of William the Second. William of Malmesbury and Henry of Huntingdon are both contemporary authorities during that of Henry the First: the latter remains a brief but accurate annalist; the former is the leader of a new historic school, who treats English events as part of the history of the world, and emulate classic models by a more philosophical arrangement of their materials. See for them the opening section of the next chapter. On the early history of our towns the reader may gain something from Mr. Thompson's "English Municipal History" (London, 1857); more from the "Charter Rolls" (published by the Record Commissioners); for S. Edmundsbury see "Chronicle of Jocelyn de Brakelond" (Camden Society). The records of the Cistercian Abbeys of Yorkshire in "Dugdale's Monasticon," illustrate the religious revival. Henry's administration is admirably explained for the first time by Dr. Stubbs in his "Constitutional History."

of Norfolk. The rising was quickly suppressed, Roger thrown into prison, and Ralf driven over sea; but the intrigues of the baronage soon found another leader in William's half-brother, the Bishop of Bayeux. Under pretence of aspiring by arms to the papacy, Bishop Odo collected money and men, but the treasure was at once seized by the royal officers, and the Bishop arrested in the midst of the court. Even at the King's bidding no officer would venture to seize on a prelate of the Church; it was with his own hands that William was forced to effect his arrest. "I arrest not the Bishop, but the Earl of Kent," laughed the Conqueror, and Odo remained a prisoner till William's death. It was in fact this vigorous personality of William which proved the chief safeguard of his throne. "Stark he was," says the English chronicler, "to men that withstood him. Earls that did aught against his bidding he cast into bonds; bishops he stripped of their bishoprics, abbots of their abbacies. He spared not his own brother: first he was in the land, but the King cast him into bondage. If a man would live and hold his lands, need it were that he followed the King's will." But stern as his rule was, it gave peace to the land. Even amidst the sufferings which necessarily sprang from the circumstances of the conquest itself, from the erection of castles, or the enclosure of forests, or the exactions which built up the great hoard at Winchester, Englishmen were unable to forget "the good peace he made in the land, so that a man might fare over his realm with a bosom full of gold." Strange touches of a humanity far in advance of his age contrasted with the general temper of his government. One of the strongest traits in his character was his aversion to shed blood by process of law; he formally abolished the punishment of death, and only a single execution stains the annals of his reign. An edict yet more honorable to him put an end to the slave-trade which had till then been carried on at the port of Bristol. The pitiless warrior, the stern and awful king was a tender and faithful husband, an affectionate father. The lonely silence of his bearing broke into gracious converse with pure and sacred souls like Anselm. If William was "stark" to rebel and baron, men noted that he was "mild to those that loved God."

In power as in renown the Conqueror towered high above his predecessors on the throne. The fear of the Danes, which

had so long hung like a thunder-cloud over England, passed away before the host which William gathered to meet a great armament assembled by King Cnut. A mutiny dispersed the Danish fleet, and the murder of its King removed all peril from the North. Scotland, already humbled by William's invasion, was bridled by the erection of a strong fortress at Newcastle-upon-Tyne; and after penetrating with his army to the heart of Wales, the King commenced its systematic reduction by settling barons along its frontier. It was not till his closing years that his unvarying success was disturbed by a rebellion of his son Robert and a quarrel with France; as he rode down the steep street of Mantes, which he had given to the flames, his horse stumbled among the embers, and William, flung heavily against his saddle, was borne home to Rouen to die. The sound of the minster bell woke him at dawn as he lay in the convent of St. Gervais, overlooking the city—it was the hour of prime—and stretching out his hands in prayer the Conqueror passed quietly away. With him passed the terror which had held the baronage in awe, while the severance of his dominions roused their hopes of successful resistance to the stern rule beneath which they had bowed. William bequeathed Normandy to his eldest son Robert; William, his second son, hastened with his father's ring to England, where the influence of Lanfranc at once secured him the crown. The baronage seized the opportunity to rise in arms under pretext of supporting the claims of Robert, whose weakness of character gave full scope for the growth of feudal independence, and Bishop Odo placed himself at the head of the revolt. The new King was thrown almost wholly on the loyalty of his English subjects. But the national stamp which William had given to his kingship told at once. Bishop Wulfstan of Worcester, the one surviving bishop of English blood, defeated the insurgents in the West; while the king, summoning the freemen of country and town to his host under pain of being branded as "nithing" or worthless, advanced with a large force against Rochester, where the barons were concentrated. A plague which broke out among the garrison forced them to capitulate, and as the prisoners passed through the royal army, cries of "gallows and cord" burst from the English ranks. At a later period of his reign a conspiracy was organized to place Stephen of Albemarle, a near cousin of the

royal house, upon the throne; but the capture of Robert Mowbray, the Earl of Northumberland, who had placed himself at its head, and the imprisonment and exile of his fellow-conspirators, again crushed the hopes of the baronage.

While the spirit of national patriotism rose to life again in this struggle of the crown against the baronage, the boldness of a single ecclesiastic revived a national opposition to the mere administrative despotism which now pressed heavily on the land. If William the Red inherited much of his father's energy as well as his policy towards the conquered English, he inherited none of his moral grandeur. His profligacy and extravagance soon exhausted the royal hoard, and the death of Lanfranc left him free to fill it at the expense of the Church. During the vacancy of a see or abbey its revenues went to the royal treasury, and so steadily did Wiliam refuse to appoint successors to the prelates whom death removed, that at the close of his reign one archbishopric, four bishoprics, and eleven abbeys were found to be without pastors. The see of Canterbury itself remained vacant till a dangerous illness frightened the king into the promotion of Anselm, who happened at the time to be in England on the business of his house. The Abbot of Bec was dragged to the royal couch and the cross forced into his hands, but William had no sooner recovered from his sickness than he found himself face to face with an opponent whose meek and loving temper rose into firmness and grandeur when it fronted the tyranny of the King. The conquest, as we have seen, had robbed the Church of all moral power as the representative of the higher national interests against a brutal despotism by placing it in a position of mere dependence on the Crown; and though the struggle between William and the archbishop turned for the most part on points which have no direct bearing on our history, the boldness of Anselm's attitude not only broke the tradition of ecclesiastical servitude, but infused through the nation at large a new spirit of independence. The real character of the contest appears in the primate's answer, when his remonstrances against the lawless exactions from the Church were met by a demand for a present on his own promotion, and his first offer of five hundred pounds was contemptuously refused. "Treat me as a free man," Anselm replied, "and I devote myself and all that I have to your service, but if you treat me

as a slave you shall have neither me nor mine." A burst of the Red King's fury drove the Archbishop from court, and he finally decided to quit the country, but his example had not been lost, and the close of William's reign found a new spirit of freedom in England with which the greatest of the Conqueror's sons was glad to make terms.

As a soldier the Red King was little inferior to his father. Normandy had been pledged to him by his brother Robert in exchange for a sum which enabled the Duke to march in the first Crusade for the delivery of the Holy Land, and a rebellion at Le Mans was subdued by the fierce energy with which William flung himself at the news of it into the first boat he found, and crossed the Channel in face of a storm. "Kings never drown," he replied contemptuously to the remonstrances of his followers. Homage was again wrested from Malcolm by a march to the Firth of Forth, and the subsequent death of that king threw Scotland into a disorder which enabled an army under Eadgar Ætheling to establish Eadgar, the son of Margaret, as an English feudatory on the throne. In Wales William was less triumphant, and the terrible losses inflicted on the heavy Norman cavalry in the fastnesses of Snowdon forced him to fall back on the slower but wiser policy of the Conqueror. Triumph and defeat alike ended in a strange and tragical close; the Red King was found dead by peasants in a glade of the New Forest, with the arrow either of a hunter or an assassin in his breast. Robert was still on his return from the Holy Land, where his bravery had redeemed much of his earlier ill-fame, and the English crown was at once seized by his younger brother Henry, in spite of the opposition of the baronage, who clung to the Duke of Normandy and the union of their estates on both sides the Channel under a single ruler. Their attitude threw Henry, as it had thrown Rufus, on the support of the English, and the two great measures which followed his coronation, his grant of a charter, and his marriage with Matilda, mark the new relation which was thus brought about between the people and their King. Henry's charter is important, not merely as a direct precedent for the Great Charter of John, but as the first limitation which had been imposed on the despotism established by the Conquest. The "evil customs" by which the Red King had enslaved and plundered the Church were

explicitly renounced in it, the unlimited demands made by both the Conqueror and his son on the baronage exchanged for customary fees, while the rights of the people itself, though recognized more vaguely, were not forgotten. The barons were held to do justice to their under-tenants and to renounce tyrannical exactions from them, the King promising to restore order and the "law of Eadward," the old constitution of the realm, with the changes which his father had introduced. His marriage gave a significance to these promises which the meanest English peasant could understand. Edith, or Matilda, was the daughter of King Malcolm of Scotland and of Margaret, the sister of Eadgar Ætheling. She had been brought up in the nunnery of Romsey by its abbess, her aunt Christina, and the veil which she had taken there formed an obstacle to her union with the King which was only removed by the wisdom of Anselm. The Archbishop's recall had been one of Henry's first acts after his accession, and Matilda appeared before his court to tell her tale in words of passionate earnestness. She had been veiled in her childhood, she asserted, only to save her from the insults of the rude soldiery who infested the land, had flung the veil from her again and again, and had yielded at last to the unwomanly taunts, the actual blows of her aunt. "As often as I stood in her presence," the girl pleaded, "I wore the veil, trembling as I wore it with indignation and grief. But as soon as I could get out of her sight I used to snatch it from my head, fling it on the ground, and trample it under foot. That was the way, and none other, in which I was veiled." Anselm at once declared her free from her conventual bonds, and the shout of the English multitude when he set the crown on Matilda's brow drowned the murmur of Churchman or of baron. The taunts of the Norman nobles, who had nicknamed the King and his spouse "Godric and Godgifu," were lost in the joy of the people at large. For the first time since the conquest an English sovereign sat on the English throne. The blood of Cerdic and Ælfred was to blend itself with that of Hrolf and the Conqueror. Henceforth it was impossible that the two peoples should remain parted from each other; so quick indeed was their union that the very name of Norman had passed away in half a century, and at the accession of Henry's grandson it was impossible to distinguish between

the descendants of the conquerors and those of the conquered at Senlac.

We can dimly trace the progress of this blending of the two races together in the case of the burgher population in the towns.

One immediate result of the Conquest had been a great immigration into England from the Continent. A peaceful invasion of the industrial and trading classes of Normandy followed quick on the conquest of the Norman soldiery. Every Norman noble as he quartered himself upon English lands, every Norman abbot as he entered his English cloister, gathered French artists or French domestics around his new castle, or his new church. Around the Abbey of Battle, for instance, which William had founded on the site of his great victory, "Gilbert the Foreigner, Gilbert the Weaver, Benet the Steward, Hugh the Secretary, Baldwin the Tailor," mixed with English tenantry. More especially was this the case with the capital. Long before the landing of William, the Normans had had mercantile establishments in London. Such settlements however naturally formed nothing more than a trading colony; but London had no sooner submitted to the Conqueror than "many of the citizens of Rouen and Caen passed over thither, preferring to be dwellers in this city, inasmuch as it was fitter for their trading and better stored with the merchandise in which they were wont to traffic." In some cases, as at Norwich, the French colony isolated itself in a separate French town, side by side with the English borough. But in London it seems to have taken at once the position of a governing class. Gilbert Beket, the father of the famous archbishop, was believed in later days to have been one of the portreeves of London, the predecessors of its mayors; he held in Stephen's time a large property in houses within the walls, and a proof of his civic importance was preserved in the annual visit of each newly-elected chief magistrate to his tomb in the little chapel which he had founded in the churchyard of St. Paul's. Yet Gilbert was one of the Norman strangers who followed in the wake of the Conqueror; he was by birth a burgher of Rouen, as his wife was of a burgher family from Caen.

It was partly to this infusion of foreign blood, partly no doubt to the long internal peace and order secured by the Norman rule, that the English towns owed the wealth and

importance to which they attained during the reign of Henry the First. In the silent growth and elevation of the English people the boroughs led the way: unnoticed and despised by prelate and noble they had alone preserved or won back again the full tradition of Teutonic liberty. The rights of self-government, of free speech in free meeting, of equal justice by one's equals, were brought safely across the ages of tyranny by the burghers and shopkeepers of the towns. In the quiet, quaintly-named streets, in town-mead and market-place, in the lord's mill beside the stream, in the bell that swung out its summons to the crowded borough-mote, in merchant-gild and church-gild and craft-gild, lay the life of Englishmen who were doing more than knight and baron to make England what she is, the life of their home and their trade, of their sturdy battle with oppression, their steady, ceaseless struggle for right and freedom. It is difficult to trace the steps by which borough after borough won its freedom. The bulk of them were situated in the royal demesne, and, like other tenants, their customary rents were collected and justice administered by a royal officer. Amongst our towns London stood chief, and the charter which Henry granted it became the model for the rest. The King yielded the citizens the right of justice: every townsman could claim to be tried by his fellow-townsmen in the town-court or hustings, whose sessions took place every week. They were subject only to the old English trial by oath, and exempt from the trial by battle which the Normans had introduced. Their trade was protected from toll or exaction over the length and breadth of the land. The King however still nominated in London as elsewhere the portreeve, or magistrate of the town, nor were the citizens as yet united together in a commune or corporation; but an imperfect civic organization existed in the "wards" or quarters of the town, each governed by its own alderman, and in the "gilds" or voluntary associations of merchants or traders which ensured order and mutual protection for their members. Loose too as these bonds may seem, they were drawn firmly together by the older English traditions of freedom which the towns preserved. In London, for instance, the burgesses gathered in town-mote when the bell swung out from St. Paul's to deliberate freely on their own affairs under the presidency of their aldermen. Here too they mustered in arms if danger

threatened the city, and delivered the city banner to their captain, the Norman baron Fitz-Walter, to lead them against the enemy. Few boroughs had as yet attained to power such as this, but charter after charter during Henry's reign raised the townsmen of boroughs from mere traders, wholly at the mercy of their lord, into customary tenants who had purchased their freedom by a fixed rent, regulated their own trade, and enjoyed exemption from all but their own justice.

The advance of towns which had grown up not on the royal domain but around abbey or castle was slower and more difficult. The story of St. Edmundsbury shows how gradual was the transition from pure serfage to an imperfect freedom. Much that had been plough-land in the time of the Confessor was covered with houses under the Norman rule. The building of the great abbey church drew its craftsmen and masons to mingle with the ploughmen and reapers of the Abbot's domain. The troubles of the time helped here as elsewhere the progress of the town; serfs, fugitives from justice of their lord, the trader, the Jew, naturally sought shelter under the strong hand of St. Edmund. But the settlers were wholly at the Abbot's mercy. Not a settler but was bound to pay his pence to the Abbot's treasury, to plough a rood of his land, to reap in his harvest-field, to fold his sheep in the Abbey folds, to help bring the annual catch of eels from the Abbey waters. Within the four crosses that bounded the Abbot's domain land and water were his; the cattle of the townsman paid for their pasture on the common; if the fullers refused the loan of their cloth, the cellarer would refuse the use of the stream, and seize their cloths wherever he found them. No toll might be levied from tenants of the Abbey farms, and customers had to wait before shop and stall till the buyers of the Abbot had had the pick of the market. There was little chance of redress, for if burghers complained in folk-mote, it was before the Abbot's officers that its meeting was held; if they appealed to the alderman, he was the Abbot's nominee, and received the horn, the symbol of his office, at the Abbot's hands.

Like all the greater revolutions of society, the advance from this mere serfage was a silent one; indeed its more galling instances of oppression seem to have slipped unconsciously away. Some, like the eel-fishing, were commuted for an easy rent; others, like the slavery of the fullers and the toll of flax,

simply disappeared. By usage, by omission, by downright forgetfulness, here by a little struggle, there by a present to a needy abbot, the town won freedom. But progress was not always unconscious, and one incident in the history of St. Edmundsbury is remarkable, not merely as indicating the advance of law, but yet more as marking the part which a new moral sense of man's right to equal justice was to play in the general advance of the realm. Rude as the borough was, it had preserved its right of meeting in full assembly of the townsmen for government and law. Justice was administered in presence of the burgesses, and the accused acquitted or condemned by the oath of his neighbors. Without the borough bounds however the system of the Norman judicature prevailed; and the rural tenants who did suit and service at the cellarer's court were subject to the decision of the trial by battle. The execution of a farmer named Ketel, who was subject to this feudal jurisdiction, brought the two systems into vivid contrast. He seems to have been guiltless of the crime laid to his charge, but the duel went against him, and he was hanged just without the gates. The taunts of the townsmen woke his fellow-farmers to a sense of wrong. "Had Ketel been a dweller within the borough," said the burgesses, "he would have got his acquittal from the oaths of his neighbors, as our liberty is;" and even the monks were moved to a decision that their tenants should enjoy equal liberty and justice with the townsmen. The franchise of the town was extended to the rural possessions of the Abbey without it; the farmers "came to the toll-house, were written in the alderman's roll, and paid the town-penny."

The moral revolution which events like this indicate was backed by a religious revival which forms a marked feature in the reign of Henry the First. Pious, learned, and energetic at the bishops of William's appointment had been, they were not Englishmen. Till the reign of Henry the First no Englishman occupied an English see. In language, in manner, in sympathy, the higher clergy were completely severed from the lower priesthood and the people, and the severance went far to paralyze the constitutional influence of the Church. Anselm stood alone against Rufus, and when Anselm was gone no voice of ecclesiastical freedom broke the silence of the reign of Henry the First. But at the close of Henry's reign and throughout that of Stephen, England was stirred by the first

of those great religious movements which it was afterwards to experience in the preaching of the Friars, the Lollardism of Wyclif, the Reformation, the Puritan enthusiasm, and the mission work of the Wesleys. Everywhere in town and country men banded themselves together for prayer; hermits flocked to the woods; noble and churl welcomed the austere Cistercians, a reformed outshoot of the Benedictine order, as they spread over the moors and forests of the North. A new spirit of devotion woke the slumber of the religious houses, and penetrated alike to the home of the noble Walter de l'Espec at Rievaulx, or of the trader Gilbert Beket in Cheapside. London took its full share in the revival. The city was proud of its religion, its thirteen conventual and more than a hundred parochial churches. The new impulse changed its very aspect. In the midst of the city Bishop Richard busied himself with the vast cathedral church of St. Paul which Bishop Maurice had begun; barges came up the river with stone from Caen for the great arches that moved the popular wonder, while street and lane were being levelled to make space for its famous churchyard. Rahere, the King's minstrel, raised the Priory of St. Bartholomew beside Smithfield. Alfune built St. Giles's at Cripplegate. The old English Cnichtenagild surrendered their soke of Aldgate as a site for the new priory of Holy Trinity. The tale of this house paints admirably the temper of the citizens at the time. Its founder, Prior Norman, had built church and cloister and bought books and vestments in so liberal a fashion that at last no money remained to buy bread. The canons were at their last gasp when many of the city folk, looking into the refectory as they paced round the cloister in their usual Sunday procession, saw the tables laid but not a single loaf on them. "Here is a fine set-out," cried the citizens, "but where is the bread to come from?" The women present vowed to bring a loaf every Sunday, and there was soon bread enough and to spare for the priory and its priests. We see the strength of the new movement in the new class of ecclesiastics that it forced on the stage; men like Anselm or John of Salisbury, or the two great prelates who followed one another after Henry's death in the see of Canterbury, Theobald and Thomas, drew whatever influence they wielded from a belief in their holiness of life and unselfishness of aim. The paralysis of the Church ceased as the new impulse

bound the prelacy and people together, and its action, when at the end of Henry's reign it started into a power strong enough to save England from anarchy, has been felt in our history ever since.

From this revival of English feeling Henry himself stood jealously aloof; but the enthusiasm which his marriage had excited enabled him to defy the claims of his brother and the disaffection of his nobles. Robert landed at Portsmouth to find himself face to face with an English army which Anselm's summons had gathered round the King; and his retreat left Henry free to deal sternly with the rebel barons. Robert of Belesme, the son of Roger of Montgomery, was now their chief; but 60,000 English footmen followed the king through the rough passes which led to Shrewsbury, and an early surrender alone saved Robert's life. Master of his own realm and enriched by the confiscated lands of the revolted baronage, Henry crossed into Normandy, where the misgovernment of Robert had alienated the clergy and trades, and where the outrages of the Norman nobles forced the more peaceful classes to call the King to their aid. On the field of Tenchebray his forces met those of the Duke, and a decisive English victory on Norman soil avenged the shame of Hastings. The conquered duchy became a dependency of the English crown, and Henry's energies were frittered away through a quarter of a century in crushing its revolts, the hostility of the French, and the efforts of his nephew, William the son of Robert, to regain the crown which his father had lost at Tenchebray. In England, however, all was peace. The vigorous administration of Henry the First completed in fullest detail the system of government which the Conqueror had sketched. The vast estates which had fallen to the Crown through revolt and forfeiture were granted out to new men dependent on royal favor. On the ruins of the great feudatories whom he had crushed the King built up a class of lesser nobles, whom the older barons of the Conquest looked down on in scorn, but who formed a counterbalancing force and furnished a class of useful administrators whom Henry employed as his sheriffs and judges. A new organization of justice and finance bound the kingdom together under the royal administration. The clerks of the royal chapel were formed into a body of secretaries or royal ministers, whose head bore the title of Chan-

cellor. Above them stood the Justiciar, or lieutenant-general of the kingdom, who in the frequent absence of the King acted as Regent, and whose staff, selected from the barons connected with the royal household, were formed into a Supreme Court of the realm. The King's Court, as this was called, permanently represented the whole court of royal vassals, which had hitherto been summoned thrice in the year. As the royal council, it revised and registered laws, and its "counsel and consent," though merely formal, preserved the principle of the older popular legislation. As a court of justice it formed the highest court of appeal: it could call up any suit from a lower tribunal on the application of a suitor, while the union of several sheriffdoms under some of its members connected it closely with the local courts. As a financial body, its chief work lay in the assessment and collection of the revenue. In this capacity it took the name of the Court of Exchequer from the chequered table, much like a chess-board, at which it sat, and on which accounts were rendered. In their financial capacity its justices became "barons of the Exchequer." Twice every year the sheriff of each county appeared before these barons and rendered the sum of the fixed rent from royal domains, the Danegeld or land tax, the fines of the local courts, the feudal aids from the baronial estates, which formed the chief part of the royal revenue. Local disputes respecting these payments or the assessment of the town-rents were settled by a detachment of barons from the court who made the circuit of the shires, and whose fiscal visitations led to the judicial visitations, the "judges' circuits," which still form so marked a feature in our legal system.

From this work of internal reform Henry's attention was called suddenly by one terrible loss to the question of the succession to the throne. His son William "the Ætheling," as the English fondly styled the child of their own Matilda, had with a crowd of nobles accompanied the King on his return from Normandy; but the White Ship in which he had embarked lingered behind the rest of the royal fleet while the young nobles, excited with wine, hung over the ship's side and chased away with taunts the priest who came to give the customary benediction. At last the guards of the King's treasure pressed the vessel's departure, and, driven by the arms of fifty rowers,, it swept swiftly out to sea. All at once

the ship's side struck on a rock at the mouth of the harbor, and in an instant it sank beneath the waves. One terrible cry, ringing through the stillness of the night, was heard by the royal fleet; but it was not till the morning that the fatal news reached the King. He fell unconscious to the ground, and rose never to smile again. Henry had no other son, and the whole circle of his foreign foes closed round him the more fiercely that the son of Robert was now his natural heir. The king hated William, while he loved Matilda, the daughter who still remained to him, who had been married to the Emperor Henry the Fifth, and whose husband's death now restored her to her father. He recognized her as his heir, though the succession of a woman seemed strange to the feudal baronage; nobles and priests were forced to swear allegiance to her as their future mistress, and Henry affianced her to the son of the one foe he really feared, Count Fulk of Anjou.

Section VII.—England and Anjou, 870—1154.*

To understand the history of England under its Angevin rulers, we must first know something of the Angevins themselves. The character and the policy of Henry the Second and his sons were as much a heritage of their race as the broad lands of Anjou. The fortunes of England were being slowly wrought out in every incident of the history of the Counts, as the descendants of a Breton woodman became masters not of Anjou only, but of Touraine, Maine, and Poitou, of Gascony

* *Authorities.*—The chief documents for Angevin history have been collected in the "Chroniques d'Anjou," published by the Historical Society of France (Paris, 1856—1871). The best known of these is the "Gesta Consulum," a compilation of the twelfth century (given also by D'Achery, "Spicilegium," 4to. vol. x. p. 534), in which the earlier romantic traditions are simply dressed up into historical shape by copious quotations from the French historians. Save for the reigns of Geoffry Martel, and Fulk of Jerusalem, it is nearly valueless. The short autobiography of Fulk Rechin is the most authentic memorial of the earlier Angevin history; and much can be gleaned from the verbose life of Geoffry the Handsome by John of Marmoutier. For England, Orderic and the Chronicle die out in the midst of Stephen's reign; here, too, end William of Malmesbury, Huntingdon, the "Gesta Stephani," a record in great detail by one of Stephen's clerks, and the Hexham Chroniclers, who are most valuable for its opening (published by Mr. Raine for the Surtees Society). The blank in our historical literature extends over the first years of Henry the Second. The lives and letters of Beket have been industriously collected and published by Canon Robertson in the Rolls Series.

and Auvergne, of Aquitaine and Normandy, and sovereigns at last of the great realm which Normandy had won. The legend of the father of their race carries us back to the times of our own Ælfred, when the Danes were ravaging along Loire as they ravaged along Thames. In the heart of the Breton border, in the debatable land between France and Britanny, dwelt Tortulf the Forester, half-brigand, half-hunter as the gloomy days went, living in free outlaw fashion in the woods about Rennes. Tortulf had learned in his rough forest school "how to strike the foe, to sleep on the bare ground, to bear hunger and toil, summer's heat and winter's frost, how to fear nothing save ill-fame." Following King Charles the Bald in his struggle with the Danes, the woodman won broad lands along Loire, and his son Ingelger, who had swept the northmen from Touraine and the land to the west, which they had burned and wasted into a vast solitude, became the first Count of Anjou. But the tale of Tortulf and Ingelger is a mere creation of some twelfth century *jongleur*, and the earliest Count whom history recognizes is Fulk the Red. Fulk attached himself to the Dukes of France who were now drawing nearer to the throne, and received from them in guerdon the county of Anjou. The story of his son is a story of peace, breaking like a quiet idyll the war-storms of his house. Alone of his race Fulk the Good waged no wars: his delight was to sit in the choir of Tours and to be called "Canon." One Martinmas eve Fulk was singing there in clerkly guise when the king, Louis d'Outremer, entered the church. "He sings like a priest," laughed the King, as his nobles pointed mockingly to the figure of the Count-Canon; but Fulk was ready with his reply. "Know, my lord," wrote the Count of Anjou, "that a king unlearned is a crowned ass." Fulk was in fact no priest, but a busy ruler, governing, enforcing peace, and carrying justice to every corner of the wasted land. To him alone of his race men gave the title of "the Good."

Himself in character little more than a bold dashing soldier, Fulk's son, Geoffry Grey-gown, sank almost into a vassal of his powerful neighbors, the Counts of Blois and Champagne. The vassalage was roughly shaken off by his successor. Fulk Nerra, Fulk the Black, is the greatest of the Angevins, the first in whom we can trace that marked type of character which their house was to preserve with a fatal constancy

through two hundred years. He was without natural affection. In his youth he burnt a wife at the stake, and legend told how he led her to her doom decked out in his gayest attire. In his old age he waged his bitterest war against his son, and exacted from him when vanquished a humiliation which men reserved for the deadliest of their foes. "You are conquered, you are conquered!" shouted the old man in fierce exultation, as Geoffry, bridled and saddled like a beast of burden, crawled for pardon to his father's feet. In Fulk first appeared the low type of superstition which startled even superstitious ages in the early Plantagenets. Robber as he was of Church lands, and contemptuous of ecclesiastical censures, the fear of the judgment drove Fulk to the Holy Sepulchre. Barefoot and with the strokes of the scourge falling heavily on his shoulders, the Count had himself dragged by a halter through the streets of Jerusalem, and courted the doom of martyrdom by his wild outcries of penitence. He rewarded the fidelity of Herbert of Le Mans, whose aid saved him from utter ruin, by entrapping him into captivity and robbing him of his land. He secured the terrified friendship of the French king by despatching twelve assassins to cut down before his eyes the minister who had troubled it. Familiar as the age was with treason and rapine and blood, it recoiled from the cool cynicism of his crimes, and believed the wrath of heaven to have been revealed against the union of the worst forms of evil in Fulk the Black. But neither the wrath of Heaven nor the curses of men broke with a single mishap the fifty years of his success.

At his accession Anjou was the least important of the greater provinces of France. At his death in 1040 it stood, if not in extent, at least in real power, first among them all. Cool-headed, clear-sighted, quick to resolve, quicker to strike, Fulk's career was one long series of victories over all his rivals. He was a consummate general, and he had the gift of personal bravery, which was denied to some of his greatest descendants. There was a moment in the first of his battles when the day seemed lost for Anjou; a feigned retreat of the Bretons had drawn the Angevin horsemen into a line of hidden pitfalls, and the Count himself was flung heavily to the ground. Dragged from the medley of men and horses, he swept down almost singly on the foe "as a storm-wind" (so ran the pæan of the Angevins) "sweeps down on the thick corn-rows," and

the field was won. To these qualities of the warrior he added a power of political organization, a capacity for far-reaching combinations, a faculty of statesmanship, which became the heritage of the Angevins, and lifted them as high above the intellectual level of the rulers of their time as their shameless wickedness degraded them below the level of man. His overthrow of Britanny on the field of Conquereux was followed by the gradual absorption of Southern Touraine, while his restless activity covered the land with castles and abbeys. The very spirit of the Black Count seems still to frown from the dark tower of Durtal on the sunny valley of the Loire. A victory at Pontlevoi crushed the rival house of Blois; the seizure of Saumur completed his conquests in the south, while Northern Touraine was won bit by bit till only Tours resisted the Angevin. The treacherous seizure of its count, Herbert Wakedog, left Maine at his mercy ere the old man bequeathed his unfinished work to his son. As a warrior Geoffry Martel was hardly inferior to his father. A decisive victory left Poitou at his mercy, a second wrested Tours from the Count of Blois; and the seizure of Le Mans brought him to the Norman border. Here however his advance was checked by the genius of William the Conqueror, and with his death the greatness of Anjou seemed for the time to have come to an end.

Stripped of Maine by the Normans and weakened by internal dissensions, the weak administration of the next count, Fulk Rechin, left Anjou powerless against its rivals. It woke to fresh energy with the accession of his son, Fulk of Jerusalem. Now urging the turbulent Norman nobles to revolt, now supporting Robert's son William against his uncle, offering himself throughout as the loyal supporter of France, which was now hemmed in on all sides by the forces of the English king and of his allies the Counts of Blois and Champagne, Fulk was the one enemy whom Henry the First really feared. It was to disarm his restless hostility that the King gave to his son, Geoffry the Handsome, the hand of his daughter Matilda. No marriage could have been more unpopular, and the secrecy with which it was effected was held by the barons as freeing them from the oath which they had sworn; for no baron, if he was without sons, could give a husband to his daughter save by the lord's consent, and by a strained analogy the nobles contended that their own assent was necessary to

the marriage of Matilda. A more pressing danger lay in the greed of her husband Geoffry, who from his habit of wearing the common broom of Anjou (the *planta genista*) in his helmet had acquired, in addition to his surname of "the Handsome," the more famous title of "Plantagenet." His claims ended at last in intrigues with the Norman nobles, and Henry hurried to the border to meet an expected invasion; but the plot broke down at his presence, the Angevins retired, and the old man withdrew to the forest of Lions to die.

"God give him," wrote the Archbishop of Rouen from Henry's death-bed, "the peace he loved." With him indeed closed the long peace of the Norman rule. An outburst of anarchy followed on the news of his departure, and in the midst of the turmoil Earl Stephen, his nephew, appeared at the gates of London. Stephen was a son of the Conqueror's daughter, Adela, who had married a Count of Blois; he had been brought up at the English court, and his claim as nearest male heir, save his brother, of the Conqueror's blood (for his cousin, the son of Robert, had fallen in Flanders) was supported by his personal popularity. Mere swordsman as he was, his good-humor, his generosity, his very prodigality made him a favorite with all. No noble however had as yet ventured to join him, nor had any town opened its gates when London poured out to meet him with uproarious welcome. Neither barons nor prelates were present to constitute a national council, but the great city did not hesitate to take their place. The voice of her citizens had long been accepted as representative of the popular assent in the election of a king; but it marks the progress of English independence under Henry that London now claimed of itself the right of election. Undismayed by the absence of the hereditary counsellors of the crown, its "Aldermen and wise folk gathered together the folkmoot, and these providing at their own will for the good of the realm, unanimously resolved to choose a king." The solemn deliberation ended in the choice of Stephen; the citizens swore to defend the King with money and blood, Stephen swore to apply his whole strength to the pacification and good government of the realm.

If London was true to her oath, Stephen was false to his. The nineteen years of his reign are years of a misrule and disorder unknown in our history. Stephen had been acknowl-

edged even by the partisans of Matilda, but his weakness and prodigality soon gave room to feudal revolt. In 1138 a rising of the barons, planned by Earl Robert of Gloucester, in southern and western England, was aided by the King of Scots, who poured his forces over the northern border. Stephen himself marched on the western rebels, and left them few strongholds save Bristol. The pillage and cruelties of the wild tribes of Galloway and the Highlands roused the spirit of the north; baron and freeman gathered at York round Archbishop Thurstan, and marched to the field of Northallerton to await the foe. The sacred banners of St. Cuthbert of Durham, St. Peter of York, St. John of Beverley, and St. Wilfrid of Ripon hung from a pole fixed in a four-wheeled car which stood in the centre of the host. "I who wear no armor," shouted the chief of the Galwegians, "will go as far this day as any one with breastplate of mail;" his men charged with with wild shouts of "Albin, Albin," and were followed by the Norman knighthood of the Lowlands. The rout, however, was complete; the fierce hordes dashed in vain against the close English ranks around the standard, and the whole army fled in confusion to Carlisle.

But Stephen had few kingly qualities save that of a soldier's bravery, and the realm soon began to slip from his grasp. Released from the stern hand of Henry, the barons fortified their castles, and their example was necessarily followed, in self-defence, by the great prelates and nobles who had acted as ministers to the late King. Roger Bishop of Salisbury, the justiciar, and his son Roger the Chancellor, were carried away by the panic. They fortified their castles, and appeared at court followed by a strong force at their back. The weak violence of the King's temper suddenly broke out. He seized Roger with his son the Chancellor and his nephew the Bishop of Lincoln at Oxford, and forced them to surrender their strongholds. Shame broke the justiciar's heart; he died at the close of the year, and his nephew Nigel of Ely, the treasurer, was driven from the realm. The fall of Roger's house shattered the whole system of government, The King's violence, while it cost him the support of the clergy, opened the way for Matilda's landing in England; and the country was soon divided between the adherents of the two rivals, the West supporting Matilda, London and the East Stephen. A defeat

at Lincoln left the latter a captive in the hands of his enemies, while Matilda was received throughout the land as its "Lady." But the disdain with which she repulsed the claim of London to the enjoyment of its older privileges called its burghers to arms, and her resolve to hold Stephen a prisoner roused his party again to life. Flying to Oxford, she was besieged there by Stephen, who had obtained his release; but she escaped in white robes by a postern, and crossing the river unobserved on the ice, made her way to Abingdon. Six years later she returned to Normandy. The war had in fact become a mere chaos of pillage and bloodshed. The outrages of the feudal baronage showed from what horrors the rule of the Norman kings had saved England. No more ghastly picture of a nation's misery has ever been painted than that which closes the English Chronicle, whose last accents falter out amidst the horrors of the time. "They hanged up men by their feet and smoked them with foul smoke. Some were hanged up by their thumbs, others by the head, and burning things were hung on to their feet. They put knotted strings about men's heads and writhed them till they went into the brain. They put men into prisons where adders and snakes and toads were crawling, and so they tormented them. Some they put into a chest short and narrow and not deep, and that had sharp stones within, and forced men therein so that they broke all their limbs. In many of the castles were hateful and grim things called rachenteges, which two or three men had enough to do to carry. It was thus made: it was fastened to a beam and had a sharp iron to go about a man's neck and throat, so that he might noways sit, or lie, or sleep, but he bore all the iron. Many thousands they starved with hunger."

England was rescued from this feudal anarchy by the efforts of the Church. In the early part of Stephen's reign his brother Henry, the Bishop of Winchester, acting as Papal Legate for the realm, had striven to supply the absence of any royal or national authority by convening synods of bishops, and by asserting the moral right of the Church to declare sovereigns unworthy of the throne. The compact between king and people which became a part of constitutional law in the Charter of Henry had gathered new force in the Charter of Stephen, but its legitimate consequence in the responsibility

of the crown for the execution of the compact was first drawn out by these ecclesiastical councils. From their alternate depositions of Stephen and Matilda flowed the after depositions of Edward and Richard, and the solemn act by which the succession was changed in the case of James. Extravagant and unauthorized as their expression of it may appear, they expressed the right of a nation to good government. Henry of Winchester, however, "half-monk, half-soldier," as he was called, possessed too little religious influence to wield a really spiritual power; it was only at the close of Stephen's reign that the nation really found a moral leader in Theobald, the Archbishop of Canterbury. "To the Church," Thomas justly said afterwards, with the proud consciousness of having been Theobald's right hand, "Henry owed his crown and England her deliverance." Thomas was the son of Gilbert Beket, the portreeve of London, the site of whose house is still marked by the Mercers' chapel in Cheapside. His mother Rohese was a type of the devout woman of her day; she weighed her boy each year on his birthday against money, clothes, and provisions which she gave to the poor. Thomas grew up amidst the Norman barons and clerks who frequented his father's house with a genial freedom of character tempered by the Norman refinement; he passed from the school of Merton to the University of Paris, and returned to fling himself into the life of the young nobles of the time. Tall, handsome, bright-eyed, ready of wit and speech, his firmness of temper showed itself in his very sports; to rescue his hawk which had fallen into the water he once plunged into a mill-race, and was all but crushed by the wheel. The loss of his father's wealth drove him to the court of Archbishop Theobald, and he soon became the Primate's confident in his plans for the rescue of England. Henry, the son of Matilda and Geoffry, had now by the death of his father become master of Normandy and Anjou, while by his marriage with its duchess, Eleanor of Poitou, he had added Aquitaine to his dominions. Thomas, as Theobald's agent, invited Henry to appear in England, and on the Duke's landing the Archbishop interposed between the rival claimants to the crown. The treaty of Wallingford abolished the evils of the long anarchy; the castles were to be razed, the crown lands resumed, the foreign mercenaries banished from the country. Stephen was recognized as King,

and in turn acknowledged Henry as his heir. But a year had hardly passed when Stephen's death gave his rival the crown.

Section VIII.—Henry the Second, 1154—1189.*

Young as he was, Henry mounted the throne with a resolute purpose of government which his reign carried steadily out. His practical, serviceable frame suited the hardest worker of his time. There was something in his build and look, in the square stout frame, the fiery face, the close-cropped hair, the prominent eyes, the bull neck, the coarse strong hands, the bowed legs, that marked out the keen, stirring, coarse-fibred man of business. "He never sits down," said one who observed him closely; "he is always on his legs from morning till night." Orderly in business, careless in appearance, sparing in diet, never resting or giving his servants rest, chatty, inquisitive, endowed with a singular charm of address and strength of memory, obstinate in love or hatred, a fair scholar, a great hunter, his general air that of a rough, passionate, busy man, Henry's personal character told directly on the character of his reign. His accession marks the period of amalgamation, when neighborhood and traffic and intermarriage drew Englishmen and Normans rapidly into a single people. A national

* *Authorities.*—Up to the death of Archbishop Thomas we have only the letters of Beket himself, Foliot, and John of Salisbury, collected by Canon Robertson and Dr. Giles; but this dearth is followed by a vast outburst of historical industry. From 1169 till 1192 our primary authority is the Chronicle known as that of Benedict of Peterborough, whose authorship Dr. Stubbs has shown to be more probably due to the royal treasurer, Bishop Richard Fitz-Neal. It is continued to 1201 by Roger of Howden. Both are works of the highest value, and have been edited for the Rolls Series by Dr. Stubbs, whose prefaces have thrown a new light on the constitutional history of Henry's reign. The history by William of Newburgh (which ends in 1198) is a work of the classical school, like William of Malmesbury, but distinguished by its fairness and good sense. To these may be added the chronicles of Ralf Niger, with the additions of Ralf of Coggeshall, that of Gervase of Canterbury, and the Life of St. Hugh of Lincoln. A mass of general literature lies behind these distinctively historical sources, in the treatises of John of Salisbury, the voluminous works of Giraldus Cambrensis, the "trifles" and satires of Walter Map, Glanvill's treatise on Law, Fitz-Neal's "Dialogue on the Exchequer," the romances of Gaimar and Wace, the poem of the San Graal. Lord Lyttelton's "Life of Henry the Second" is a full and sober account of the time; Canon Robertson's Biography of Beket is accurate, but hostile in tone. In his "Select Charters" Dr. Stubbs has printed the various "Assizes," and the Dialogus de Scaccario, which explains the financial administration of the Curia Regis.

feeling was thus springing up before which the barriers of the older feudalism were to be swept away. Henry had even less reverence for the feudal past than the men of his day; he was indeed utterly without the imagination and reverence which enable men to sympathize with any past at all. He had a practical man's impatience of the obstacles thrown in the way of his reforms by the older constitution of the realm, nor could he understand other men's reluctance to purchase undoubted improvements by the sacrifice of customs and traditions of bygone days. Without any theoretical hostility to the co-ordinate powers of the state, it seemed to him a perfectly reasonable and natural course to trample either baronage or Church under foot to gain his end of good government. He saw clearly that the remedy for such anarchy as England had endured under Stephen lay in the establishment of a kingly government unembarrassed by any privileges of order or class, administered by royal servants, and in whose public administration the nobles acted simply as delegates of the sovereign. His work was to lie in the organization of judicial and administrative reforms which realized this idea. But of the great currents of thought and feeling which were tending in the same direction he knew nothing. What he did for the moral and social impulses which were telling on men about him was simply to let them alone. Religion grew more and more identified with patriotism under the eyes of a King who whispered, and scribbled, and looked at picture-books during mass, who never confessed, and cursed God in wild frenzies of blasphemy. Great peoples formed themselves on both sides of the sea round a sovereign who bent the whole force of his mind to hold together an Empire which the growth of nationality must inevitably destroy. There is throughout a tragic grandeur in the irony of Henry's position, that of a Sforza of the fifteenth century set in the midst of the twelfth, building up by patience and policy and craft a dominion alien to the deepest sympathies of his age, and fated to be swept away in the end by popular forces to whose existence his very cleverness and activity blinded him. But indirectly and unconsciously, his policy did more than that of all his predecessors to prepare England for the unity and freedom which the fall of his house was to reveal.

He had been placed on the throne, as we have seen, by the Church. His first work was to repair the evils which England had endured till his accession by the restoration of the system of Henry the First; and it was with the aid and counsel of Theobald that the foreign marauders were driven from the realm, the castles demolished in spite of the opposition of the baronage, the King's Court and Exchequer restored. Age and infirmity however warned the Primate to retire from the post of minister, and his power fell into the younger and more vigorous hands of Thomas Beket, who had long acted as his confidential adviser and was now made Chancellor. Thomas won the personal favor of the King. The two young men had, in Theobald's words, "but one heart and mind;" Henry jested in the Chancellor's hall, or tore his cloak from his shoulders in rough horse-play as they rode through the streets. He loaded his favorite with riches and honors, but there is no ground for thinking that Thomas in any degree influenced his system of rule. Henry's policy seems for good or evil to have been throughout his own. His work of reorganization went steadily on amidst troubles at home and abroad. Welsh outbreaks forced him in 1157 to lead an army across the border. The next year saw him drawn across the Channel, where he was already master of a third of the present France. He had inherited Anjou, Maine, and Touraine from his father, Normandy from his mother, and the seven provinces of the South, Poitou, Saintonge, the Angoumois, La Marche, the Limousin, Périgord, and Gascony belonged to his wife. As Duchess of Aquitaine Eleanor had claims on Toulouse, and these Henry prepared in 1159 to enforce by arms. He was however luckless in the war. King Louis of France threw himself into Toulouse. Conscious of the ill-compacted nature of his wide dominions, Henry shrank from an open contest with his suzerain; he withdrew his forces, and the quarrel ended in 1160 by a formal alliance and the betrothal of his eldest son to the daughter of Louis. Thomas had fought bravely throughout the campaign, at the head of the 700 knights who formed his household. But the King had other work for him than war. On Theobald's death he at once forced on the monks of Canterbury, and on Thomas himself, his election as Archbishop. His purpose in this appointment was soon revealed. Henry proposed to the bishops that a clerk con-

victed of a crime should be deprived of his orders, and handed over to the King's tribunals. The local courts of the feudal baronage had been roughly shorn of their power by the judicial reforms of Henry the First; and the Church courts, as the Conqueror had created them, with their exclusive right of justice over the clerical order, in other words over the whole body of educated men throughout the realm, formed the one great exception to the system which was concentrating all jurisdiction in the hands of the king. The bishops yielded, but opposition came from the very prelate whom Henry had created to enforce his will. From the moment of his appointment Thomas had flung himself with the whole energy of his nature into the part he had to play. At the first intimation of Henry's purpose he had pointed with a laugh to his gay attire—"You are choosing a fine dress to figure at the head of your Canterbury monks;" but once monk and primate, he passed with a fevered earnestness from luxury to ascetism. Even as minister he had opposed the King's designs, and foretold their future opposition: "You will soon hate me as much as you love me now," he said, "for you assume an authority in the affairs of the Church to which I shall never assent." A prudent man might have doubted the wisdom of destroying the only shelter which protected piety or learning against a despot like the Red King, and in the mind of Thomas the ecclesiastical immunities were parts of the sacred heritage of the Church. He stood without support; the Pope advised concession, the bishops forsook him, and Thomas bent at last to agree to the Constitutions drawn up at the Council of Clarendon. The King had appealed to the ancient "customs" of the realm, and it was to state these "customs" that a court was held at Clarendon near Salisbury. The report presented by bishops and barons formed the "Constitutions of Clarendon," a code which in the bulk of its provisions simply re-enacted the system of the Conqueror. Every election of bishop or abbot was to take place before royal officers, in the King's chapel, and with the King's assent. The prelate elect was bound to do homage to the King for his lands before consecration, and to hold his land as a barony from the King, subject to all feudal burthens of taxation and attendance in the King's court. No bishop might leave the realm without the royal permission. No

tenant in chief or royal servant might be excommunicated, or their land placed under interdict, but by the King's assent. What was new was the legislation respecting ecclesiastical jurisdiction. The King's court was to decide whether a suit between clerk and layman, whose nature was disputed, belonged to the Church court or the King's. A royal officer was to be present at all ecclesiastical proceedings, in order to confine the Bishop's court within its own due limits, and a clerk once convicted there passed at once under the civil jurisdiction. An appeal was left from the Archbishop's court to the King's court for defect of justice, but none might appeal to the Papal court save with the King's consent. The privilege of sanctuary in churches or churchyards was repealed, so far as property and not persons was concerned. After a passionate refusal the Primate at last gave his assent to the Constitutions; but this assent was soon retracted, and the King's savage resentment threw the moral advantage of the position into the Archbishop's hands. Vexatious charges were brought against him; in the Council of Northampton a few months later his life was said to be in danger, and all urged him to submit. But in the presence of danger the courage of the man rose to its full height. Grasping his archiepiscopal cross he entered the royal court, forbade the nobles to condemn him, and appealed to the Papal See. Shouts of "Traitor! traitor!" followed him as he retired. The Primate turned fiercely at the word: "Were I a knight," he retorted, "my sword should answer that foul taunt!" At nightfall he fled in disguise, and reached France through Flanders. For six years the contest raged bitterly; at Rome, at Paris, the agents of the two powers intrigued against each other. Henry stooped to acts of the meanest persecution in driving the Primate's kinsmen from England, and in threats to confiscate the lands of the Cistercians that he might force the monks of Pontigny to refuse Thomas a home; while Beket himself exhausted the patience of his friends by his violence and excommunications, as well as by the stubbornness with which he clung to the offensive clause "Saving the honor of my order," the addition of which would have practically neutralized the King's reforms. The Pope counselled mildness, the French king for a time withdrew his support, his own clerks gave way at last. "Come up," said one of them bitterly when his horse stumbled

on the road, "saving the honor of the Church and my order." But neither warning nor desertion moved the resolution of the Primate. Henry, in dread of papal excommunication, resolved at last on the coronation of his son, in defiance of the privileges of Canterbury, by the Archbishop of York. But the Pope's hands were now freed by his successes in Italy, and his threat of an interdict forced the King to a show of submission. The Archbishop was allowed to return after a reconciliation with Henry at Fréteval, and the Kentishmen flocked around him with uproarious welcome as he entered Canterbury. "This is England," said his clerks, as they saw the white headlands of the coast. "You will wish yourselves elsewhere before fifty days are gone," said Thomas sadly, and his foreboding showed his appreciation of Henry's character. He was now in the royal power, and orders had already been issued in the younger Henry's name for his arrest, when four knights from the King's court, spurred to outrage by a passionate outburst of their master's wrath, crossed the sea and forced their way into the Archbishop's palace. After a stormy parley with him in his chamber they withdrew to arm. Thomas was hurried by his clerks into the cathedral, but as he reached the steps leading from the transept to the choir his pursuers burst in from the cloisters. "Where," cried Reginald Fitzurse in the dusk of the dimly-lighted minster, "where is the traitor, Thomas Beket?" The Primate turned resolutely back: "Here am I, no traitor, but a priest of God," he replied, and again descending the steps he placed himself with his back against the pillar and fronted his foes. All the bravery, the violence of his old knightly life seemed to revive in Thomas as he tossed back the threats and demands of his assailants. "You are our prisoner," shouted Fitzurse, and the four knights seized him to drag him from the church. "Do not touch me, Reginald," shouted the Primate, "pander that you are, you owe me fealty;" and availing himself of his personal strength he shook him roughly off. "Strike, strike," retorted Fitzurse, and blow after blow struck Thomas to the ground. A retainer of Ranulf de Broc with the point of his sword scattered the Primate's brains on the ground. "Let us be off," he cried triumphantly, "this traitor will never rise again."

The brutal murder was received with a thrill of horror throughout Christendom; miracles were wrought at the mar-

tyr's tomb; he was canonized, and became the most popular of English saints; but Henry's show of submission to the Papacy averted the excommunication which at first threatened to avenge the deed of blood. The judicial provisions of the Constitutions of Clarendon were in form annulled, and liberty of election was restored to bishoprics and abbacies. In reality however the victory rested with the King. Throughout his reign ecclesiastical appointments were practically in his hands, while the King's Court asserted its power over the spiritual jurisdiction of the bishops. The close of the struggle left Henry free to complete his great work of legal reform. He had already availed himself of the expedition against Toulouse to deliver a blow at the baronage by allowing the lower tenants to commute their personal service in the field for a money payment under the name of "scutage," or shield-money. The King thus became master of resources which enabled him to dispense with the military support of his tenants, and to maintain a force of mercenary soldiers in their place. The diminution of the military power of the nobles was accompanied by measures which robbed them of their legal jurisdiction. The circuits of the judges were restored, and instructions were given them to enter the manors of the barons and make inquiry into their privileges; while the office of sheriff was withdrawn from the great nobles of the shire and entrusted to the lawyers and courtiers who already furnished the staff of justices. The resentment of the barons found an opportunity of displaying itself when the King's eldest son, whose coronation had given him the title of King, demanded to be put in possession of his English realm, and on his father's refusal took refuge with Louis of France. France, Flanders, and Scotland joined the league against Henry; his younger sons, Richard and Geoffry, took up arms in Aquitaine. In England a descent of Flemish mercenaries under the Earl of Leicester was repulsed by the loyal justiciars near St. Edmundsbury; but Louis had no sooner entered Normandy and invested Rouen than the whole extent of the danger was revealed. The Scots crossed the border, Roger Mowbray rose in revolt in Yorkshire, Ferrars, Earl of Derby, in the midland shires, Hugh Bigod in the eastern counties, while a Flemish fleet prepared to support the insurrection by a descent upon the coast. The murder of Archbishop Thomas still hung around Henry's neck, and his

first act in hurrying to England to meet these perils was to prostrate himself before the shrine of the new martyr, and to submit to a public scourging in expiation of his sin. But the penance was hardly wrought when all danger was dispelled by a series of triumphs. The King of Scotland, William the Lion, surprised by the English under cover of a mist, fell into the hands of his minister, Ranulf de Glanvill, and at the retreat of the Scots the English rebels hastened to lay down their arms. With the army of mercenaries which he had brought over sea Henry was able to return to Normandy, to raise the siege of Rouen, and to reduce his sons to submission. The revolt of the baronage was followed by fresh blows at their power. A further step was taken a few years later in the military organization of the realm by the Assize of Arms, which restored the national militia to the place which it had lost at the Conquest. The substitution of scutage for military service had freed the crown from its dependence on the baronage and its feudal retainers; the Assize of Arms replaced this feudal organization by the older obligation of every freeman to serve in the defence of the realm. Every knight was bound to appear at the King's call in coat of mail and with shield and lance, every freeholder with lance and hauberk, every burgess and poorer freeman with lance and helmet. The levy of an armed nation was thus placed wholly at the disposal of the King for purposes of defence.

The measures we have named were only part of Henry's legislation. His reign, it has been truly said, "initiated the rule of law" as distinct from the despotism, whether personal or tempered by routine, of the Norman kings. It was in successive "Assizes" or codes issued with the sanction of great councils of barons and prelates, that he perfected by a system of reforms the administrative measures which Henry the First had begun. The fabric of our judicial legislation commences with the Assize of Clarendon, the first object of which was to provide for the order of the realm by reviving the old English system of mutual security or frankpledge. No stranger might abide in any place save a borough, and there but for a single night, unless sureties were given for his good behavior; and the list of such strangers was to be submitted to the itinerant justices. In the provisions of this assize for the repression of crime we find the origin of trial by jury, so often attributed

to earlier times. Twelve lawful men of each hundred, with four from each township, were sworn to present those who were known or reputed as criminals within their district for trial by ordeal. The jurors were thus not merely witnesses, but sworn to act as judges also in determining the value of the charge, and it is this double character of Henry's jurors that has descended to our "grand jury," who still remain charged with the duty of presenting criminals for trial after examination of the witnesses against them. Two later steps brought the jury to its modern condition. Under Edward the First witnesses acquainted with the particular fact in question were added in each case to the general jury, and by the separation of these two classes of jurors at a later time the last became simply "witnesses" without any judicial power, while the first ceased to be witnesses at all, and became our modern jurors, who are only judges of the testimony given. With this assize, too, the practice which had prevailed from the earliest English times of "compurgation" passed away. Under this system the accused could be acquitted of the charge by the voluntary oath of his neighbors and kinsmen; but this was abolished by the Assize of Clarendon, and for the next fifty years his trial, after the investigation of the grand jury, was found solely in the ordeal or "judgment of God," where innocence was proved by the power of holding hot iron in the hand, or by sinking when flung into the water, for swimming was a proof of guilt. It was the abolition of the whole system of ordeal by the Council of Lateran which led the way to the establishment of what is called a "petty jury" for the final trial of prisoners. The Assize of Clarendon was expanded in that of Northampton, which was drawn up immediately after the rebellion of the barons. Henry, as we have seen, had restored the King's Court and the occasional circuits of its justices: by the Assize of Northampton he rendered this institution permanent and regular by dividing the kingdom into six districts, to each of which he assigned three itinerant justices. The circuits thus defined correspond roughly with those that still exist. The primary object of these circuits was financial, but the rendering of the King's justice went on side by side with the exaction of the King's dues, and this carrying of justice to every corner of the realm was made still more effective by the abolition of all feudal exemptions from the royal jurisdic-

tion. The chief danger of the new system lay in the opportunities it afforded to judicial corruption; and so great were its abuses that Henry was soon forced to restrict for a time the number of justices to five, and to reserve appeals from their court to himself in council. The Court of Appeal which he thus created, that of the King in Council, gave birth as time went on to tribunal after tribunal. It is from it that the judicial powers now exercised by the Privy Council are derived, as well as the equitable jurisdiction of the Chancellor. In the next century it becomes the Great Council of the realm, from which the Privy Council drew its legislative, and the House of Lords its judicial character. The Court of Star Chamber and the Judicial Committee of the Privy Council are later offshoots of Henry's Court of Appeal. The King's Court, which became inferior to this higher jurisdiction, was divided after the Great Charter into the three distinct courts of the King's Bench, the Exchequer, and the Common Pleas, which by the time of Edward the First received distinct judges, and became for all purposes separate.

For the ten years which followed the revolt of the barons Henry's power was at its height; and an invasion, which we shall tell hereafter, had annexed Ireland to his English crown. But the course of triumph and legislative reform was rudely broken by the quarrels and revolts of his sons. The successive deaths of Henry and Geoffry were followed by intrigues between Richard, now his father's heir, who had been entrusted with Aquitaine, and Philip, who had succeeded Louis on the throne of France. The plot broke out at last in actual conflict; Richard did homage to Philip, and their allied forces suddenly appeared before Le Mans, from which Henry was driven in headlong flight towards Normandy. From a height where he halted to look back on the burning city, so dear to him as his birthplace, the King hurled his curse against God: "Since Thou hast taken from me the town I loved best, where I was born and bred, and where my father lies buried, I will have my revenge on Thee too—I will rob Thee of that thing Thou lovest most in me." Death was upon him, and the longing of a dying man drew him to the home of his race, but Tours fell as he lay at Saumur, and the hunted King was driven to beg mercy from his foes. They gave him the list of the conspirators against him: at the head of them was his

youngest and best-loved son, John. "Now," he said, as he turned his face to the wall, "let things go as they will—I care no more for myself or for the world." He was borne to Chinon by the silvery waters of Vienne, and muttering, "Shame, shame on a conquered King," passed sullenly away.

Section IX.—The Fall of the Angevins, 1189—1204.*

We need not follow Richard in the Crusade which occupied the beginning of his reign, and which left England for four years without a ruler—in his quarrels in Sicily, his conquest of Cyprus, his victory at Jaffa, his fruitless march upon Jerusalem, the truce he concluded with Saladin, his shipwreck as he returned, or his two imprisonments in Germany. Freed at last from his captivity, he returned to face new perils. During his absence, the kingdom had been entrusted to William of Longchamp, Bishop of Ely, head of Church and State, as at once Justiciar and Papal Legate. Longchamp was loyal to the King, but his exactions and scorn of Englishmen roused a fierce hatred among the baronage, and this hatred found a head in John, traitor to his brother as to his father. John's intrigues with the baronage and the French king ended at last in open revolt, which was, however, checked by the ability of the new Primate, Hubert Walter; and Richard's landing in 1194 was followed by his brother's complete submission. But if Hubert Walter had secured order in England, over sea Richard found himself face to face with dangers which he was too clear-sighted to undervalue. Destitute of his father's administrative genius, less ingenious in his political conceptions than John, Richard was far from being a mere soldier. A love of adventure, a pride in sheer physical strength, here and there a romantic generosity, jostled roughly with the craft, the unscrupulousness, the violence of his race; but he was at heart a statesman, cool and patient in the execution of his plans as he was bold in their conception. "The devil is loose; take care of yourself," Philip had written to John at the news

* *Authorities.*—In addition to those mentioned in the last Section, the Chronicle of Richard of Devizes, and the "Itinerarium Regis Ricardi," edited by Dr. Stubbs, are useful for Richard's reign. Rigord's "Gesta Philippi," and the "Philippis Willelmi Britonis," the chief authorities on the French side, are given in Duchesne, "Hist. Franc. Scriptores," vol. v.

of the King's release. In the French king's case a restless ambition was spurred to action by insults which he had borne during the Crusade, and he had availed himself of Richard's imprisonment to invade Normandy, while the lords of Aquitaine rose in revolt under the troubadour Bertrand de Born. Jealousy of the rule of strangers, weariness of the turbulence of the mercenary soldiers of the Angevins or of the greed and oppression of their financial administration, combined with an impatience of their firm government and vigorous justice to alienate the nobles of their provinces on the Continent. Loyalty among the people there was none; even Anjou, the home of their race, drifted towards Philip as steadily as Poitou. But in warlike ability Richard was more than Philip's peer. He held him in check on the Norman frontier and surprised his treasure at Fréteval, while he reduced to submission the rebels of Aquitaine. England, drained by the tax for Richard's ransom, groaned under its burdens as Hubert Walter raised vast sums to support the army of mercenaries which Richard led against his foes.

Crushing taxation had wrung from England wealth which again filled the royal treasury, and during a short truce Richard's bribes detached Flanders from the French alliance, and united the Counts of Chartres, Champagne, and Boulogne with the Bretons in a revolt against Philip. He won a valuable aid by the election of his nephew Otto to the German throne, and his envoy, William Longchamp, knitted an alliance which would bring the German lances to bear on the King of Paris. But the security of Normandy was requisite to the success of these wider plans, and Richard saw that its defence could no longer rest on the loyalty of the Norman people. His father might trace his descent through Matilda from the line of Hrolf, but the Angevin ruler was in fact a stranger to the Norman. It was impossible for a Norman to recognize his Duke with any real sympathy in the Angevin prince whom he saw moving along the border at the head of Brabançon mercenaries, in whose camp the old names of the Norman baronage were missing, and Merchadé, a Provençal ruffian, held supreme command. The purely military site which Richard selected for the new fortress with which he guarded the border showed his realization of the fact that Normandy could now only be held by force of arms. As a monument of warlike skill his

"Saucy Castle," Château-Gaillard stands first among the fortresses of the middle ages. Richard fixed its site where the Seine bends suddenly at Gaillon in a great semicircle to the north, and where the valley of Les Andelys breaks the line of the chalk cliffs along its banks. Blue masses of woodland crown the distant hills; within the river curve lies a dull reach of flat meadow, round which the Seine, broken with green islets, and dappled with the gray and blue of the sky, flashes like a silver bow on its way to Rouen. The castle formed a part of an entrenched camp which Richard designed to cover his Norman capital. Approach by the river was blocked by a stockade and a bridge of boats, by a fort on the islet in mid-stream, and by the fortified town which the King built in the valley of the Gambon, then an impassable marsh. In the angle between this valley and the Seine, on a spur of the chalk hills which only a narrow neck of land connects with the general plateau, rose at the height of 300 feet above the river the crowning fortress of the whole. Its outworks and the walls which connected it with the town and stockade have for the most part gone, but time and the hand of man have done little to destroy the fortifications themselves—the fosse, hewn deep into the solid rock, with casemates hollowed out along its sides, the fluted walls of the citadel, the huge donjon looking down on the brown roofs and huddled gables of Les Andelys. Even now in its ruin we can understand the triumphant outburst of its royal builder as he saw it rising against the sky: "How pretty a child is mine, this child of but one year old!"

The easy reduction of Normandy on the fall of Château-Gaillard at a later time proved Richard's foresight; but foresight and sagacity were mingled in him with a brutal violence and a callous indifference to honor. "I would take it, were its walls of iron," Philip exclaimed in wrath as he saw the fortress rise. "I would hold it, were its walls of butter," was the defiant answer of his foe. It was Church land, and the Archbishop of Rouen laid Normandy under interdict at its seizure, but the King met the interdict with mockery, and intrigued with Rome till the censure was withdrawn. He was just as defiant of a "rain of blood," whose fall scared his courtiers. "Had an angel from heaven bid him abandon his work," says a cool observer, "he would have answered with a curse." The twelvemonth's hard work, in fact, by securing

the Norman frontier, set Richard free to deal his long-planned blow at Philip. Money only was wanting, and the King listened with more than the greed of his race to the rumor that a treasure had been found in the fields of the Limousin. Twelve knights of gold seated round a golden table were the find, it was said, of the Lord of Châlus. Treasure-trove at any rate there was, and Richard prowled around the walls, but the castle held stubbornly out till the King's greed passed into savage menace; he would hang all, he swore—man, woman, the very child at the breast. In the midst of his threats an arrow from the walls struck him down. He died as he had lived, owning the wild passion which for seven years past had kept him from confession lest he should be forced to pardon Philip, forgiving with kingly generosity the archer who had shot him.

The Angevin dominion broke to pieces at his death. John was acknowledged as king in England and Normandy, Aquitaine was secured for him by its Duchess, his mother; but Anjou, Maine, and Touraine did homage to Arthur, the son of his elder brother Geoffry, the late Duke of Britanny. The ambition of Philip, who protected his cause, turned the day against Arthur; the Angevins rose against the French garrisons with which the French king practically annexed the country, and John was at last owned as master of the whole dominion of his house. A fresh outbreak of war in Poitou was fatal to his rival; surprised at the siege of Mirebeau by a rapid march of the King, Arthur was taken prisoner to Rouen, and murdered there, as men believed, by his uncle's hand. The brutal outrage at once roused the French provinces in revolt, while the French king marched straight on Normandy. The ease with which its conquest was effected can only be explained by the utter absence of any popular resistance on the part of the Normans themselves. Half a century before the sight of a Frenchman in the land would have roused every peasant to arms from Avranches to Dieppe, but town after town surrendered at the mere summons of Philip, and the conquest was hardly over before Normandy settled down into the most loyal of the provinces of France. Much of this was due to the wise liberality with which Philip met the claims of the towns to independence and self-government, as well as to the overpowering force and military ability with which

the conquest was effected. But the utter absence of all opposition sprang from a deeper cause. To the Norman his transfer from John to Philip was a mere passing from one foreign master to another, and foreigner for foreigner Philip was the less alien of the two. Between France and Normandy there had been as many years of friendship as of strife; between Norman and Angevin lay a century of bitterest hate. Moreover, the subjection to France was the realization in fact of a dependence which had always existed in theory; Philip entered Rouen as the over-lord of its Dukes; while the submission to the house of Anjou had been the most humiliating of all submissions, the submission to an equal.

It was the consciousness of this temper in the Norman people that forced John to abandon all hope of resistance on the failure of his attempt to relieve Château-Gaillard, by the siege of which Philip commenced his invasion. The skill with which the combined movements for its relief were planned proved the King's military ability. The besiegers were parted into two masses by the Seine; the bulk of their forces were camped in the level space within the bend of the river, while one division was thrown across it to occupy the valley of the Gambon, and sweep the country around of its provisions. John proposed to cut the French army in two by destroying the bridge of boats which formed the only communication between the two bodies, while the whole of his own forces flung themselves on the rear of the French division encamped in the *cul-de-sac* formed by the river-bend, and without any exit save the bridge. Had the attack been carried out as ably as it was planned, it must have ended in Philip's ruin; but the two assaults were not made simultaneously, and were successively repulsed. The repulse was followed by the utter collapse of the military system by which the Angevins had held Normandy; John's treasury was exhausted, and his mercenaries passed over to the foe. The King's despairing appeal to the Duchy itself came too late; its nobles were already treating with Philip, and the towns were incapable of resisting the siege train of the French. It was despair of any aid from Normandy that drove John over sea to seek it as fruitlessly from England, but with the fall of Château-Gaillard, after a gallant struggle, the province passed without a struggle into the French king's hands. In 1204 Philip turned on the south

with as startling a success. Maine, Anjou, and Touraine passed with little resistance into his hands, and the death of Eleanor was followed by the submission of the bulk of Aquitaine. Little was left save the country south of the Garonne; and from the lordship of a vast empire that stretched from the Tyne to the Pyrenees John saw himself reduced at a blow to the realm of England. On the loss of Château-Gaillard in fact hung the destinies of England, and the interest that attaches one to the grand ruin on the heights of Les Andelys is, that it represents the ruin of a system as well as of a camp. From its dark donjon and broken walls we see not merely the pleasant vale of Seine, but the sedgy flats of our own Runnymede.

CHAPTER III.

THE GREAT CHARTER, 1204—1265.

Section I.—English Literature under the Norman and Angevin Kings.*

IT is in a review of the literature of England during the period that we have just traversed that we shall best understand the new English people with which John, when driven from Normandy, found himself face to face.

In his contest with Beket, Henry the Second had been powerfully aided by the silent revolution which now began to part the purely literary class from the purely clerical. During the earlier ages of our history we have seen literature springing up in ecclesiastical schools, and protecting itself against the ignorance and violence of the time under ecclesiastical privileges. Almost all our writers from Bæda to the days of the Angevins are clergy or monks. The revival of letters which followed the Conquest was a purely ecclesiastical revival; the intellectual impulse which Bec had given to Normandy travelled across the Channel with the new Norman abbots who were established in the greater English monasteries; and writing-rooms or scriptoria, where the chief works of Latin literature, patristic or classical, were copied and illuminated, the lives of saints compiled, and entries noted in the monastic chronicle, formed from this time a part of every religious house of any importance. But the literature which found this religious shelter was not so much ecclesiastical as secular. Even the philosophical and devotional impulse given by Anselm produced no English work of theology or metaphysics. The

* *Authorities.*—For the general literature of this period, see Mr. Morley's "English Writers from the Conquest to Chaucer," vol. i. part ii. The prefaces of Mr. Brewer and Mr. Dimock to his collected works in the Rolls Series give all that can be known of Gerald de Barri. The Poems of Walter Map have been edited by Mr. Wright for the Camden Society; Layamon, by Sir F. Madden.

Oratio ad suū ꝑpriū angelū.

DEus ꝑpitius esto mihi
peccatori. Et sis mihi cu-
stos oībus diebus vite mee.
Deus Abrahā. Deus Ysaac.
Deus Jacob miserere mei. Et
mitte in adiutoriū meum pro-
prium angelū glorioſissimū:
qui defendat me hodie: et ꝓte-
gat ab oībus inimicis meis
Scte Mihael archangele. De-
fende me in ꝓlio: vt non pereā
in tremendo iuditio. Archan-
gele christi. Per gratiam quā

literary revival which followed the Conquest took mainly the old historical form. At Durham, Turgot and Simeon threw into Latin shape the national annals to the time of Henry the First with an especial regard to northern affairs, while the earlier events of Stephen's reign were noted down by two Priors of Hexham in the wild border-land between England and the Scots. These however were the colorless jottings of mere annalists; it was in the Scriptorium of Canterbury, in Osbern's lives of the English saints, or in Eadmer's record of the struggle of Anselm against the Red King and his successor, that we see the first indications of a distinctively English feeling telling on the new literature. The national impulse is yet more conspicuous in the two historians that followed. The war-songs of the English conquerors of Britain were preserved by Henry, an Archdeacon of Huntingdon, who wove them into annals compiled from Bæda and the Chronicle; while William, the librarian of Malmesbury, as industriously collected the lighter ballads which embodied the popular traditions of the English Kings.

It is in William above all others that we see the new tendency of English literature. In himself, as in his work, he marks the fusion of the conquerors and the conquered, for he was of both English and Norman parentage, and his sympathies were as divided as his blood. The form and style of his writings show the influence of those classical studies which were now reviving throughout Christendom. Monk as he is, he discards the older ecclesiastical models and the annalistic form. Events are grouped together with no strict reference to time, while the lively narrative flows rapidly and loosely along, with constant breaks of digression over the general history of Europe and the Church. It is in this change of historic spirit that William takes his place as first of the more statesmanlike and philosophic school of historians who began soon to arise in direct connection with the Court, and amongst whom the author of the chronicle which commonly bears the name of "Benedict of Peterborough," with his continuator Roger of Howden, are the most conspicuous. Both held judicial offices under Henry the Second, and it is to their position at Court that they owe the fulness and accuracy of their information as to affairs at home and abroad, their copious supply of official documents, and the purely political temper

with which they regard the conflict of Church and State in their time. The same freedom from ecclesiastical bias, combined with remarkable critical ability, is found in the history of William, the Canon of Newburgh, who wrote far away in his Yorkshire monastery. The English court, however, had become the centre of a distinctly secular literature. The treatise of Ranulf de Glanvill, the justiciar of Henry the Second, is the earliest work on English law, as that of the royal treasurer, Richard Fitz-Neal, on the Exchequer is the earliest on English government.

Still more distinctly secular than these, though the work of a priest who claimed to be a bishop, are the writings of Gerald de Barri. Gerald is the father of our popular literature, as he is the originator of the political and ecclesiastical pamphlet. Welsh blood (as his usual name of Giraldus Cambrensis implies) mixed with Norman in his veins, and something of the restless Celtic fire runs alike through his writings and his life. A busy scholar at Paris, a reforming archdeacon in Wales, the wittiest of Court chaplains, the most troublesome of bishops, Gerald became the gayest and most amusing of all the authors of his time. In his hands the stately Latin tongue took the vivacity and picturesqueness of the jongleur's verse. Reared as he had been in classical studies, he threw pedantry contemptuously aside. "It is better to be dumb than not to be understood," is his characteristic apology for the novelty of his style: "new times require new fashions, and so I have thrown utterly aside the old and dry method of some authors, and aimed at adopting the fashion of speech which is actually in vogue to-day." His tract on the conquest of Ireland and his account of Wales, which are in fact reports of two journeys undertaken in those countries with John and Archbishop Baldwin, illustrate his rapid faculty of careless observation, his audacity, and his good sense. They are just the sort of lively, dashing letters that we find in the correspondence of a modern journal. There is the same modern tone in his political pamphlets; his profusion of jests, his fund of anecdote, the aptness of his quotations, his natural shrewdness and critical acumen, the clearness and vivacity of his style, are backed by a fearlessness and impetuosity that made him a dangerous assailant even to such a ruler as Henry the Second. The invectives in which Gerald poured out his resentment

against the Angevins are the cause of half the scandal about Henry and his sons which has found its way into history. His life was wasted in an ineffectual struggle to secure the see of St. David's, but his pungent pen played its part in rousing the spirit of the nation to its struggle with the Crown.

A tone of distinct hostility to the Church developed itself almost from the first among the singers of romance. Romance had long before taken root in the court of Henry the First, where under the patronage of Queen Maud the dreams of Arthur, so long cherished by the Celts of Britanny, and which had travelled to Wales in the train of the exile Rhys ap Tewdor, took shape in the History of the Britons by Geoffry of Monmouth. Myth, legend, tradition, the classical pedantry of the day, Welsh hopes of future triumph over the Saxon, the memories of the Crusades and of the world-wide dominion of Charles the Great, were mingled together by this daring fabulist in a work whose popularity became at once immense. Alfred of Beverley transferred Geoffry's inventions into the region of sober history, while two Norman *trouvères*, Gaimar and Wace, translated them into French verse. So complete was the credence they obtained, that Arthur's tomb at Glastonbury was visited by Henry the Second, while the child of his son Geoffry and of Constance of Britanny bore the name of the Celtic hero. Out of Geoffry's creation grew little by little the poem of the Table Round. Britanny, which had mingled with the story of Arthur the older and more mysterious legend of the Enchanter Merlin, lent that of Lancelot to the wandering minstrels of the day, who moulded it, as they wandered from hall to hall, into the familiar tale of knighthood wrested from its loyalty by the love of woman. The stories of Tristram and Gawayne, at first as independent as that of Lancelot, were drawn with it into the whirlpool of Arthurian romance; and when the Church, jealous of the popularity of the legends of chivalry, invented as a counteracting influence the poem of the Sacred Dish, the San Graal which held the blood of the cross invisible to all eyes but those of the pure in heart, the genius of a court poet, Walter de Map, wove the rival legends together, sent Arthur and his knights wandering over sea and land in the quest of the San Graal, and crowned the work by the figure of Sir Galahad, the type of ideal knighthood, without fear and without reproach.

Walter stands before us as the representative of a sudden outburst of literary, social, and religious criticism which followed the growth of romance and the appearance of a freer historical tone in the court of the two Henrys. Born on the Welsh border, a student at Paris, a favorite with the King, a royal chaplain, justiciar, and ambassador, the genius of Walter de Map was as various as it was prolific. He is as much at his ease in sweeping together the chit-chat of the time in his "Courtly Trifles" as in creating the character of Sir Galahad. But he only rose to his fullest strength when he turned from the fields of romance to that of Church reform, and embodied the ecclesiastical abuses of his day in the figure of his "Bishop Goliath." The whole spirit of Henry and his court in their struggle with Beket is reflected and illustrated in the apocalypse and confession to this imaginary prelate. Picture after picture strips the veil from the corruption of the mediæval Church, its indolence, its thirst for gain, its secret immorality. The whole body of the clergy, from Pope to hedge-priest, is painted as busy in the chase for gain; what escapes the bishop is snapped up by the archdeacon, what escapes the archdeacon is nosed and hunted down by the dean, while a host of minor officials prowl hungrily around these greater marauders. Out of the crowd of figures which fills the canvas of the satirist, pluralist vicars, abbots "purple as their wines," monks feeding and chattering together like parrots in the refectory, rises the Philistine Bishop, light of purpose, void of conscience, lost in sensuality, drunken, unchaste, the Goliath who sums up the enormities of all, and against whose forehead this new David slings his sharp pebble of the brook.

It is only, however, as the writings of Englishmen that Latin or French works like these can be claimed as part of English literature. The spoken tongue of the nation at large remained of course English as before; William himself had tried to learn it that he might administer justice to his subjects; and for a century after the Conquest only a few new words crept in from the language of the conquerors. Even English literature, banished as it was from the court of the stranger and exposed to the fashionable rivalry of Latin scholars, survived not only in religious works, in poetic paraphrases of gospels and psalms, but in the great monument of our prose, the English Chronicle. It was not till the miserable

reign of Stephen that the Chronicle died out in the Abbey of Peterborough. But the "Sayings of Ælfred," which embodied the ideal of an English king and gathered a legendary worship round the great name of the English past, show a native literature going on through the reign of Henry the Second. The appearance of a great work of English verse coincides in point of time with the loss of Normandy, and the return of John to his island realm. "There was a priest in the land whose name was Layamon; he was son of Leovenath: may the Lord be gracious to him! He dwelt at Earnley, a noble church on the bank of Severn (good it seemed to him!) near Radstone, where he read books. It came in mind to him and in his chiefest thought that he would tell the noble deeds of England, what the men were named, and whence they came, who first had English land." Journeying far and wide over the land, the priest of Earnley found Bæda and Wace, the books too of St. Albin and St. Austin. "Layamon laid down these books and turned the leaves; he beheld them lovingly: May the Lord be gracious to him! Pen he took with fingers and wrote a book-skin, and the true words set together, and compressed the three books into one." Layamon's church is now Areley, near Bewdley, in Worcestershire. His poem was in fact an expansion of Wace's "Brut," with insertions from Bæda. Historically it is worthless, but as a monument of our language it is beyond all price. After Norman and Angevin English remained unchanged. In more than thirty thousand lines not more than fifty Norman words are to be found. Even the old poetic tradition remains the same; the alliterative metre of the earlier verse is only slightly affected by riming terminations, the similes are the few natural similes of Cædmon, the battles are painted with the same rough, simple joy. It is by no mere accident that the English tongue thus wakes again into written life on the eve of the great struggle between the nation and its King. The artificial forms imposed by the Conquest were falling away from the people as from its literature, and a new England, quickened by the Celtic vivacity of de Map and the Norman daring of Gerald, stood forth to its conflict with John.

Section II.—John, 1204—1215.*

"Foul as it is, hell itself is defiled by the fouler presence of John." The terrible verdict of the King's contemporaries has passed into the sober judgment of history. Externally John possessed all the quickness, the vivacity, the cleverness, the good-humor, the social charm which distinguished his house. His worst enemies owned that he toiled steadily and closely at the work of administration. He was fond of learned men like Gerald of Wales. He had a strange gift of attracting friends and of winning the love of women. But in his inner soul John was the worst outcome of the Angevins. He united into one mass of wickedness their insolence, their selfishness, their unbridled lust, their cruelty and tyranny, their shamelessness, their superstition, their cynical indifference to honor or truth. In mere boyhood he had torn with brutal levity the beards of the Irish chieftains who came to own him as their lord. His ingratitude and perfidy had brought down his father with sorrow to the grave. To his brother he had been the worst of traitors. All Christendom believed him to be the murderer of his nephew, Arthur of Britanny. He abandoned one wife and was faithless to another. His punishments were refinements of cruelty—the starvation of children, the crushing old men under copes of lead. His court was a brothel where no woman was safe from the royal lust, and where his cynicism loved to publish the news of his victim's shame. He was as craven in his superstition as he was daring in his impiety. He scoffed at priests and turned his back on the mass even amidst the solemnities of his coronation, but he never stirred on a journey without hanging relics round his neck. But with the supreme wickedness of his race he inherited its profound ability. His plan for the relief of Château-Gaillard,

* *Authorities.*—Our chief sources of information are the Chronicle embodied in the "Memoriale" of Walter of Coventry; and the "Chronicle of Roger of Wendover," the first of the published annalists of St. Albans, whose work was subsequently revised and continued in a more patriotic tone by another monk of the same abbey, Matthew Paris. The Annals of Waverley, Dunstable, and Burton are important for the period. The great series of the Royal Rolls begin now to be of the highest value. The French authorities as before. For Langton, see Hook's biography in the "Lives of the Archbishops." The best modern account of this reign is in Mr. Pearson's "History of England," vol. ii.

the rapid march by which he shattered Arthur's hopes at Mirebeau, showed an inborn genius for war. In the rapidity and breadth of his political combinations he far surpassed the statesmen of his time. Throughout his reign we see him quick to discern the difficulties of his position, and inexhaustible in the resources with which he met them. The overthrow of his continental power only spurred him to the formation of a great league which all but brought Philip to the ground; and the sudden revolt of all England was parried by a shameless alliance with the Papacy. The closer study of John's history clears away the charges of sloth and incapacity with which men tried to explain the greatness of his fall. The awful lesson of his life rests on the fact that it was no weak and indolent voluptuary, but the ablest and most ruthless of the Angevins who lost Normandy, became the vassal of the Pope, and perished in a struggle of despair against English freedom.

The whole energies of the King were bent on the recovery of his lost dominions on the Continent. He impatiently collected money and men for the support of the adherents of the House of Anjou who were still struggling against the arms of France in Poitou and Guienne, and had assembled an army at Portsmouth in the summer of 1205, when his project was suddenly thwarted by the resolute opposition of the Primate and the Earl of Pembroke, William Marshal. So completely had both the baronage and the Church been humbled by his father, that the attitude of their representatives indicated the new spirit of national freedom which was rising around the King. John at once braced himself to a struggle with it. The death of Hubert Walter, a few weeks after his protest, enabled him, as it seemed, to neutralize the opposition of the Church by placing a creature of his own at its head. John de Grey, Bishop of Norwich, was elected by the monks of Canterbury at his bidding and enthroned as Primate. In a previous though informal gathering, however, the convent had already chosen its sub-prior, Reginald, as Archbishop, and the rival claimants hastened to appeal to Rome; but the result of their appeal was a startling one both for themselves and for the King. Innocent the Third, who now occupied the Papal throne, had pushed its claims of supremacy over Christendom further than any of his predecessors: after a careful examination he quashed both the contested elections. The decision

was probably a just one; but Innocent did not stop there; whether from love of power, or, as may fairly be supposed, in despair of a free election within English bounds, he commanded the monks who appeared before him to elect in his presence Stephen Langton to the archiepiscopal see. Personally a better choice could not have been made, for Stephen was a man who by sheer weight of learning and holiness of life had risen to the dignity of Cardinal, and whose after career placed him in the front rank of English patriots. But in itself the step was an usurpation of the rights both of the Church and of the Crown. The King at once met it with resistance, and replied to the Papal threats of interdict if Langton were any longer excluded from his see, by a counter threat that the interdict should be followed by the banishment of the clergy and the mutilation of every Italian he could seize in the realm. Innocent, however, was not a man to draw back from his purpose, and the interdict fell at last upon the land. All worship save that of a few privileged orders, all administration of the sacraments save that of private baptism, ceased over the length and breadth of the country: the church-bells were silent, the dead lay unburied on the ground. The King replied by confiscating the lands of the clergy who observed the interdict, by subjecting them in spite of their privileges to the royal courts, and often by leaving outrages on them unpunished. "Let him go," said John, when a Welshman was brought before him for the murder of a priest, "he has killed my enemy!" A year passed before the Pope proceeded to the further sentence of excommunication. John was now formally cut off from the pale of the Church; but the new sentence was met with the same defiance as the old. Five of the bishops fled over sea, and secret disaffection was spreading widely, but there was no public avoidance of the excommunicated King. An Archdeacon of Norwich who withdrew from his service was crushed to death under a cope of lead, and the hint was sufficient to prevent either prelate or noble from following his example. Though the King stood alone, with nobles estranged from him and the Church against him, his strength seemed utterly unbroken. From the first moment of his rule John had defied the baronage. The promise to satisfy their demand for redress of wrongs in the past reign, a promise made at his election, remained unfulfilled; when

the demand was repeated he answered it by seizing their castles and taking their children as hostages for their loyalty. The cost of his fruitless threats of war had been met by heavy and repeated taxation. The quarrel with the Church and fear of their revolt only deepened his oppression of the nobles. He drove De Braose, one of the most powerful of the Lords Marchers, to die in exile, while his wife and grandchildren were believed to have been starved to death in the royal prisons. On the nobles who still clung panic-stricken to the court of the excommunicate king John heaped outrages worse than death. Illegal exactions, the seizure of their castles, the preference shown to foreigners, were small provocations compared with his attacks on the honor of their wives and daughters. But the baronage still submitted; and the King's vigor was seen by the rapidity with which he crushed a rising of the nobles in Ireland, and foiled an outbreak of the Welsh. Hated as he was the land remained still. Only one weapon now remained in Innocent's hands. An excommunicate king had ceased to be a Christian, or to have claims on the obedience of Christian subjects. As spiritual heads of Christendom, the Popes had ere now asserted their right to remove such a ruler from his throne and to give it to a worthier than he; and this right Innocent at last felt himself driven to exercise. He issued a bull of deposition against John, proclaimed a crusade against him, and committed the execution of his sentence to Philip of France. John met it with the same scorn as before. His insolent disdain suffered the Roman legate, Cardinal Pandulf, to proclaim his deposition to his face at Northampton. An enormous army gathered at his call on Barham Down; and the English fleet dispelled all danger of invasion by crossing the Channel, by capturing a number of French ships, and by burning Dieppe.

But it was not in England only that the King showed his strength and activity. Vile as he was, John possessed in a high degree the political ability of his race, and in the diplomatic efforts with which he met the danger from France he showed himself his father's equal. The barons of Poitou were roused to attack Philip from the south. John bought the aid of the Count of Flanders on his northern border. The German King, Otto, pledged himself to bring the knighthood of Germany to support an invasion of France. But at

the moment of his success in diplomacy John suddenly gave way. It was in fact the revelation of a danger at home which shook him from his attitude of contemptuous defiance. The bull of deposition gave fresh energy to every enemy. The Scotch King was in correspondence with Innocent. The Welsh princes who had just been forced to submission broke out again in war. John hanged their hostages, and called his host to muster for a fresh inroad into Wales, but the army met only to become a fresh source of danger. Powerless to resist openly, the baronage had plunged almost to a man into secret conspiracies; many promised aid to Philip on his landing. John, in the midst of hidden enemies, was only saved by the haste with which he disbanded his army and took refuge in Nottingham Castle. His daring self-confidence, the skill of his diplomacy, could no longer hide from him the utter loneliness of his position. At war with Rome, with France, with Scotland, Ireland and Wales, at war with the Church, he saw himself disarmed by this sudden revelation of treason in the one force left at his disposal. With characteristic suddenness he gave way. He endeavored by remission of fines to win back his people. He negotiated eagerly with the Pope, consented to receive the Archbishop, and promised to repay the money he had extorted from the Church. The shameless ingenuity of the King's temper was seen in his immediate resolve to make Rome his ally, to turn its spiritual thunder against his foes, to use it in breaking up the confederacy it had formed against him. His quick versatile temper saw the momentary gain to be won. On the 15th of May, 1213, he knelt before the legate Pandulf, surrendered his kingdom to the Roman See, took it back again as a tributary vassal, swore fealty and did liege homage to the Pope.

In after times men believed that England thrilled at the news with a sense of national shame such as she had never felt before. "He has become the Pope's man," the whole country was said to have murmured; "he has forfeited the very name of King; from a free man he has degraded himself into a serf." But we see little trace of such a feeling in the contemporary accounts of the time. As a political measure indeed the success of John's submission was complete. The French army at once broke up in impotent rage, and when

Philip turned against the enemy whom John had raised up for him in Flanders, five hundred English ships under the Earl of Salisbury fell upon the fleet which accompanied his army along the coast and utterly destroyed it. The league which John had so long matured at last disclosed itself. The King himself landed in Poitou, rallied its nobles round him, crossed the Loire in triumph, and won back Angers, the home of his race. At the same time Otto, reinforcing his German army by the knighthood of Flanders and Boulogne as well as by a body of English troops, threatened France from the north. For the moment Philip seemed lost, and yet on the fortunes of Philip hung the fortunes of English freedom. But in this crisis of her fate France was true to herself and her King; the townsmen marched from every borough to Philip's rescue, priests led their flocks to battle with the Church banners flying at their head. The two armies met near the bridge of Bouvines, between Lille and Tournay, and from the first the day went against the allies. The Flemish were the first to fly; then the Germans in the centre were overwhelmed by the numbers of the French; last of all the English on the right were broken by a fierce onset of the Bishop of Beauvais, who charged mace in hand and struck the Earl of Salisbury to the ground. The news of this complete overthrow reached John in the midst of his triumphs in the South, and scattered his hopes to the winds. He was at once deserted by the Poitevin nobles, and a hasty retreat alone enabled him to return, baffled and humiliated, to his island kingdom.

It is to the victory of Bouvines that England owes her Great Charter. From the hour of his submission to the Papacy, John's vengeance on the barons had only been delayed till he should return a conqueror from the fields of France. A sense of their danger nerved the baronage to resistance; they refused to follow the King on his foreign campaign till the excommunication were removed, and when it was removed they still refused, on the plea that they were not bound to serve in wars without the realm. Furious as he was at this new attitude of resistance, the time had not yet come for vengeance, and John sailed for Poitou with the dream of a great victory which should lay Philip and the barons alike at his feet. He returned from his defeat to find the nobles no longer banded together in secret conspiracies, but openly united in

a definite claim of liberty and law. The leader in this great change was the new Archbishop whom Innocent had set on the throne of Canterbury. From the moment of his landing in England, Stephen Langton had assumed the constitutional position of the Primate as champion of the old English customs and law against the personal despotism of the kings. As Anselm had withstood William the Red, as Theobald had rescued England from the lawlessness of Stephen, so Langton prepared to withstand and rescue his country from the tyranny of John. He had already forced him to swear to observe the laws of the Confessor, a phrase in which the whole of the national liberties were summed up. When the baronage refused to sail to Poitou, he compelled the King to deal with them not by arms but by process of law. Far however from being satisfied with resistance such as this to isolated acts of tyranny, it was the Archbishop's aim to restore on a formal basis the older freedom of the realm. The pledges of Henry the First had long been forgotten when the Justiciar, Geoffrey Fitz-Peter, brought them to light at a council held at St. Albans. There in the King's name the Justiciar promised good government for the time to come, and forbade all royal officers to practise extortion as they prized life and limb. The King's peace was pledged to those who had opposed him in the past; and observance of the laws of Henry the First was enjoined upon all within the realm. Langton saw the vast importance of such a precedent. In a fresh meeting of the barons at St. Paul's he produced the Charter of Henry the First, and it was at once welcomed as a base for the needed reforms. All hope however hung on the fortunes of the French campaign; the victory at Bouvines gave strength to John's opponents, and after the King's landing the barons secretly met at St. Edmundsbury, and swore to demand from him, if needful by force of arms, the restoration of their liberties by Charter under the King's seal. Early in January in the year 1215 they presented themselves in arms before the King, and preferred their claim. The few months that followed showed John the uselessness of resistance; nobles and Churchmen were alike arrayed against him, and the commissioners whom he sent to plead his cause at the shire-courts brought back the news that no man would help him against the Charter. At Easter the barons again gathered in arms at Brackley, and renewed

their claim. "Why do they not ask for my kingdom?" cried John in a burst of passion; but the whole country rose as one man at his refusal. London threw open her gates to the forces of the barons, now organized under Robert Fitz-Walter as "Marshal of the Army of God and Holy Church." The example of the capital was followed by Exeter and Lincoln; promises of aid came from Scotland and Wales; the northern barons marched hastily to join their comrades in London. There was a moment when John found himself with seven knights at his back, and before him a nation in arms. He had summoned mercenaries and appealed to his liege lord, the Pope; but summons and appeal were alike too late. Nursing wrath in his heart the tyrant bowed to necessity, and called the barons to a conference at Runnymede.

Section III.—The Great Charter, 1215—1217.*

An island in the Thames between Staines and Windsor had been chosen as the place of conference: the King encamped on one bank, while the barons covered the marshy flat, still known by the name of Runnymede, on the other. Their delegates met in the island between them, but the negotiations were a mere cloak to cover John's purpose of unconditional submission. The great Charter was discussed, agreed to, and signed in a single day.

One copy of it still remains in the British Museum, injured by age and fire, but with the royal seal still hanging from the brown, shrivelled parchment. It is impossible to gaze without reverence on the earliest monument of English freedom which we can see with our own eyes and touch with our own hands, the great Charter to which from age to age patriots have looked back as the basis of English liberty. But in itself the Charter was no novelty, nor did it claim to establish any new constitutional principles. The Charter of Henry the First formed the basis of the whole, and the additions to it are for the most part formal recognitions of the judicial and administrative changes introduced by Henry the Second. But the vague expressions of the older charter were now ex-

* *Authorities.*—The text of the Charter is given by Dr. Stubbs, with valuable comments, in his "Select Charters." Mr. Pearson gives a useful analysis of it.

changed for precise and elaborate provisions. The bonds of unwritten custom which the older grant did little more than recognize had proved too weak to hold the Angevins; and the baronage now threw them aside for the restraints of written law. It is in this way that the Great Charter marks the transition from the age of traditional rights, preserved in the nation's memory and officially declared by the Primate, to the age of written legislation, of Parliaments and Statutes, which was soon to come. The Church had shown its power of self-defence in the struggle over the interdict, and the clause which recognized its right alone retained the older and general form. But all vagueness ceases when the Charter passes on to deal with the rights of Englishmen at large, their right to justice, to security of person and property, to good government. "No freeman," ran the memorable article that lies at the base of our whole judicial system, "shall be seized or imprisoned, or dispossessed, or outlawed, or in any way brought to ruin: we will not go against any man nor send against him, save by legal judgment of his peers or by the law of the land." "To no man will we sell," runs another, "or deny, or delay, right or justice." The great reforms of the past reigns were now formally recognized; judges of assize were to hold their circuits four times in the year, and the King's Court was no longer to follow the King in his wanderings over the realm, but to sit in a fixed place. But the denial of justice under John was a small danger compared with the lawless exactions both of himself and his predecessor. Richard had increased the amount of the scutage which Henry the Second had introduced, and applied it to raise funds for his ransom. He had restored the Danegeld, or land-tax, so often abolished, under the new name of "carucage," had seized the wool of the Cistercians and the plate of the churches, and rated movables as well as land. John had again raised the rate of scutage, and imposed aids, fines, and ransoms at his pleasure without counsel of the baronage. The Great Charter met this abuse by the provision on which our constitutional system rests. With the exception of the three customary feudal aids which still remained to the Crown, "no scutage or aid shall be imposed in our realm save by the common council of the realm;" and to this Great Council it was provided that prelates and the greater barons should be summoned by special writ, and

all tenants in chief through the sheriffs and bailiffs, at least forty days before. The provision defined what had probably been the common usage of the realm; but the definition turned it into a national right, a right so momentous that on it rests our whole Parliamentary life.

The rights which the barons claimed for themselves they claimed for the nation at large. The boon of free and unbought justice was a boon for all, but a special provision protected the poor. The forfeiture of the freeman on conviction of felony was never to include his tenement, or that of the merchant his wares, or that of the countryman his wain. The means of actual livelihood were to be left even to the worst. The under-tenants or farmers were protected against all lawless exactions of their lords in precisely the same terms as these were protected against the lawless exactions of the Crown. The towns were secured in the enjoyment of their municipal privileges, their freedom from arbitrary taxation, their rights of justice, of common deliberation, of regulation of trade. "Let the city of London have all its old liberties and its free customs, as well by land as by water. Besides this, we will and grant that all other cities, and boroughs, and towns, and ports, have all their liberties and free customs." The influence of the trading class is seen in two other enactments, by which freedom of journeying and trade was secured to foreign merchants, and an uniformity of weights and measures was ordered to be enforced throughout the realm. There remained only one question, and that the most difficult of all; the question how to secure this order which the Charter had established in the actual government of the realm. The immediate abuses were easily swept away, the hostages restored to their homes, the foreigners banished from the country. But it was less easy to provide means for the control of a King whom no man could trust, and a council of twenty-five barons was chosen from the general body of their order to enforce on John the observance of the Charter, with the right of declaring war on the King should its provisions be infringed. Finally, the Charter was published throughout the whole country, and sworn to at every hundred-mote and town-mote by order from the King.

"They have given me five-and-twenty over-kings," cried John in a burst of fury, flinging himself on the floor and gnaw-

ing sticks and straw in his impotent rage. But the rage soon passed into the subtle policy of which he was a master. Some days after he left Windsor, and lingered for months along the southern shore, waiting for news of the aid he had solicited from Rome and from the Continent. It was not without definite purpose that he had become the vassal of Rome. While Innocent was dreaming of a vast Christian Empire with the Pope at its head to enforce justice and religion on his under-kings, John believed that the Papal protection would enable him to rule as tyrannically as he would. The thunders of the Papacy were to be ever at hand for his protection, as the armies of England are at hand to protect the vileness and oppression of a Turkish Sultan or a Nizam of Hyderabad. His envoys were already at Rome, and Innocent, indignant that a matter which might have been brought before his court of appeal as overlord should have been dealt with by armed revolt, annulled the Great Charter and suspended Stephen Langton from the exercise of his office as Primate. Autumn brought a host of foreign soldiers from over sea to the King's standard, and advancing against the disorganized forces of the barons, John starved Rochester into submission and marched ravaging through the midland counties to the North, while his mercenaries spread like locusts over the whole face of the land. From Berwick the King turned back triumphant to coop up his enemies in London, while fresh Papal excommunications fell on the barons and the city. But the burghers set Innocent at defiance. "The ordering of secular matters appertaineth not to the Pope," they said, in words that seem like mutterings of the coming Lollardry; and at the advice of Simon Langton, the Archbishop's brother, bells swung out and mass was celebrated as before. With the undisciplined militia of the country and the towns, however, success was impossible against the trained forces of the King, and despair drove the barons to seek aid from France. Philip had long been waiting the opportunity for his revenge upon John, and his son Louis at once accepted the crown in spite of Innocent's excommunications, and landed in Kent with a considerable force. As the barons had foreseen, the French mercenaries who constituted John's host refused to fight against the French sovereign. The whole aspect of affairs was suddenly reversed. Deserted by the bulk of his troops, the King was forced to fall

rapidly back on the Welsh Marches, while his rival entered London and received the submission of the larger part of England. Only Dover held out obstinately against Louis. By a series of rapid marches John succeeded in distracting the plans of the barons and in relieving Lincoln; then after a short stay at Lynn he crossed the Wash in a fresh movement to the north. In crossing, however, his army was surprised by the tide, and his baggage with the royal treasures washed away.

The fever which seized the baffled tyrant in the abbey of Swineshead was inflamed by a gluttonous debauch, and John entered Newark only to die. His death changed the whole face of affairs, for his son Henry was but a child of nine years old, and the royal authority passed into the hands of one who stands high among English patriots, William Marshal. The boy-king was hardly crowned when the Earl and the Papal Legate issued in his name the very Charter against which his father had died fighting; only the clauses which regulated taxation and the summoning of Parliament were as yet declared to be suspended. The nobles soon streamed away from the French camp; for national jealousy and suspicions of treason told heavily against Louis, while the pity which was excited by the youth and helplessness of Henry was aided by a sense of injustice in burthening the child with the iniquity of his father. One bold stroke of William Marshal decided the struggle. A joint army of French and English barons under the Count of Perche and Robert Fitz-Walter was besieging Lincoln, when the Earl, rapidly gathering forces from the royal castles, marched to its relief. Cooped up in the steep narrow streets, and attacked at once by the Earl and the garrison, the barons fled in hopeless rout; the Count of Perche fell on the field; Robert Fitz-Walter was taken prisoner. Louis, who was investing Dover, retreated to London, and called for aid from France. But a more terrible defeat crushed his remaining hopes. A small English fleet, which had set sail from Dover under Hubert de Burgh, fell boldly on the reinforcements which were crossing under the escort of Eustace the Monk, a well-known freebooter of the Channel. The fight admirably illustrated the naval warfare of the time. From the decks of the English vessels bowmen poured their arrows into the crowded transports, others hurled quicklime into their

enemies' faces, while the more active vessels crashed with their armed prows into the sides of the French ships. The skill of the mariners of the Cinque Ports decided the day against the larger forces of their opponents, and the fleet of Eustace was utterly destroyed. The royal army at once closed in upon London, but resistance was really at an end. By the treaty of Lambeth Louis promised to withdraw from England on payment of a sum which he claimed as debt; his adherents were restored to their possessions, the liberties of London and other towns confirmed, and the prisoners on either side set at liberty. The expulsion of the stranger left English statesmen free to take up again the work of reform; and a fresh issue of the Charter, though in its modified form, proclaimed clearly the temper and policy of the Earl Marshal.

Section IV.—The Universities.*

From the turmoil of civil politics we turn to the more silent but hardly less important revolution from which we may date our national education. It is in the reign of Henry the Third that the English universities begin to exercise a definite influence on the intellectual life of Englishmen. Of the early history of Cambridge we know little or nothing, but enough remains to enable us to trace the early steps by which Oxford attained to its intellectual eminence. The establishment of the great schools which bore the name of Universities was everywhere throughout Europe a special mark of the new impulse that Christendom had gained from the Crusades. A new fervor of study sprang up in the West from its contact with the more cultured East. Travellers like Adelard of Bath brought back the first rudiments of physical and mathematical science from the schools of Cordova or Bagdad. In the twelfth century a classical revival restored Cæsar and Vergil to the list of monastic studies, and left its stamp on the pedantic style, the profuse classical quotations of writers like William

* *Authorities.*—For the Universities we have the collection of materials edited by Mr. Anstey under the name of "Munimenta Academica." I have borrowed much from two papers of my own in "Macmillan's Magazine," on "The Early History of Oxford." For Bacon, see his "Opera Inedita," in the Rolls Series, with Mr. Brewer's admirable introduction, and Dr. Whewell's estimate of him in his "History of the Inductive Sciences."

of Malmesbury or John of Salisbury. The scholastic philosophy sprang up in the schools of Paris. The Roman law was revived by the imperialist doctors of Bologna. The long mental inactivity of feudal Europe broke up like ice before a summer's sun. Wandering teachers such as Lanfranc or Anselm crossed sea and land to spread the new power of knowledge. The same spirit of restlessness, of inquiry, of impatience with the older traditions of mankind, either local or intellectual, that had hurried half Christendom to the tomb of its Lord, crowded the roads with thousands of young scholars hurrying to the chosen seats where teachers were gathered together. A new power had sprung up in the midst of a world as yet under the rule of sheer brute force. Poor as they were, sometimes even of servile race, the wandering scholars who lectured in every cloister were hailed as "masters" by the crowds at their feet. Abelard was a foe worthy of the menaces of councils, of the thunders of the Church. The teaching of a single Lombard was of note enough in England to draw down the prohibition of a King. When Vacarius, probably a guest in the court of Archbishop Theobald, where Beket and John of Salisbury were already busy with the study of the civil law, opened lectures on it at Oxford, he was at once silenced by Stephen, who was then at war with the Church, and jealous of the power which the wreck of the royal authority was throwing into Theobald's hands.

At the time of the arrival of Vacarius Oxford stood in the first rank among English towns. Its town church of St. Martin rose from the midst of a huddled group of houses, girt in with massive walls, that lay along the dry upper ground of a low peninsula between the streams of Cherwell and the upper Thames. The ground fell gently on either side, eastward and westward, to these rivers, while on the south a sharper descent led down across swampy meadows to the city bridge. Around lay a wild forest country, the moors of Cowley and Bullingdon fringing the course of Thames, the great woods of Shotover and Bagley closing the horizon to the south and east. Though the two huge towers of its Norman castle marked the strategic importance of Oxford as commanding the river valley along which the commerce of Southern England mainly flowed, its walls formed, perhaps, the

least element in its military strength, for on every side but the north the town was guarded by the swampy meadows along Cherwell, or by the intricate net-work of streams into which the Thames breaks among the meadows of Osney. From the midst of these meadows rose a mitred abbey of Austin Canons, which, with the older priory of St. Frideswide, gave the town some ecclesiastical dignity. The residence of the Norman house of the D'Oillis within its castle, the frequent visits of English kings to a palace without its walls, the presence again and again of important councils, marked its political weight within the realm. The settlement of one of the wealthiest among the English Jewries in the very heart of the town indicated, while it promoted, the activity of its trade. No place better illustrates the transformation of the land in the hands of its Norman masters, the sudden outburst of industrial effort, the sudden expansion of commerce and accumulation of wealth which followed the Conquest. To the west of the town rose one of the stateliest of English castles, and in the meadows beneath the hardly less stately abbey of Osney. In the fields to the north the last of the Norman kings raised his palace of Beaumont. The canons of St. Frideswide reared the church which still exists as the diocesan cathedral, while the piety of the Norman Castellans rebuilt almost all the parish churches of the city, and founded within their new castle walls the church of the Canons of St. George. We know nothing of the causes which drew students and teachers within the walls of Oxford. It is possible that here as elsewhere a new teacher had quickened older educational foundations, and that the cloisters of Osney and St. Frideswide already possessed schools which burst into a larger life under the impulse of Vacarius. As yet, however, the fortunes of the University were obscured by the glories of Paris. English scholars gathered in thousands round the chairs of William of Champeaux or Abelard. The English took their place as one of the "nations" of the French University. John of Salisbury became famous as one of the Parisian teachers. Beket wandered to Paris from his school at Merton. But through the peaceful reign of Henry the Second Oxford was quietly increasing in numbers and repute. Forty years after the visit of Vacarius its educational position was fully established. When Gerald of Wales read his amusing Topography of Ireland to its students, the

most learned and famous of the English clergy were, he tells us, to be found within its walls. At the opening of the thirteenth century Oxford was without a rival in its own country, while in European celebrity it took rank with the greatest schools of the Western world. But to realize this Oxford of the past we must dismiss from our minds all recollections of the Oxford of the present. In the outer aspect of the new University there was nothing of the pomp that overawes the freshman as he first paces the "High," or looks down from the gallery of St. Mary's. In the stead of long fronts of venerable colleges, of stately walks beneath immemorial elms, history plunges us into the mean and filthy lanes of a mediæval town. Thousands of boys, huddled in bare lodging-houses, clustering round teachers as poor as themselves in church porch and house porch, drinking, quarrelling, dicing, begging at the corners of the streets, take the place of the brightly-colored train of doctors and Heads. Mayor and Chancellor struggled in vain to enforce order or peace on this seething mass of turbulent life. The retainers who followed their young lords to the University fought out the feuds of their houses in the streets. Scholars from Kent and scholars from Scotland waged the bitter struggle of North and South. At nightfall roysterer and reveller roamed with torches through the narrow lanes, defying bailiffs, and cutting down burghers at their doors. Now a mob of clerks plunged into the Jewry, and wiped off the memory of bills and bonds by sacking a Hebrew house or two. Now a tavern row between scholar and townsman widened into a general broil, and the academical bell of St. Mary's vied with the town bell of St. Martin's in clanging to arms. Every phase of ecclesiastical controversy or political strife was preluded by some fierce outbreak in this turbulent, surging mob. When England growled at the exactions of the Papacy, the students besieged a legate in the abbot's house at Osney. A murderous town and gown row preceded the opening of the Barons' War. "When Oxford draws knife," ran the old rime, "England's soon at strife."

But the turbulence and stir was a stir and turbulence of life. A keen thirst for knowledge, a passionate poetry of devotion, gathered thousands round the poorest scholar, and welcomed the barefooted friar. Edmund Rich—Archbishop

of Canterbury and saint in later days—came to Oxford, a boy of twelve years old, from the little lane at Abingdon that still bears his name. He found his school in an inn that belonged to the abbey of Eynsham, where his father had taken refuge from the world. His mother was a pious woman of the day, too poor to give her boy much outfit besides the hair shirt that he promised to wear every Wednesday; but Edmund was no poorer than his neighbors. He plunged at once into the nobler life of the place, its ardor for knowledge, its mystical piety. "Secretly," perhaps at eventide when the shadows were gathering in the church of St. Mary's, and the crowd of teachers and students had left its aisles, the boy stood before an image of the Virgin, and placing a ring of gold upon its finger took Mary for his bride. Years of study, broken by a fever that raged among the crowded, noisome streets, brought the time for completing his education at Paris; and Edmund, hand in hand with a brother Robert of his, begged his way, as poor scholars were wont, to the great school of Western Christendom. Here a damsel, heedless of his tonsure, wooed him so pertinaciously that Edmund consented at last to an assignation; but when he appeared it was in company of grave academical officials, who, as the maiden declared in the hour of penitence which followed, "straightway whipped the offending Eve out of her." Still true to his Virgin bridal, Edmund, on his return from Paris, became the most popular of Oxford teachers. It is to him that Oxford owes her first introduction to the logic of Aristotle. We see him in the little room which he hired, with the Virgin's chapel hard by, his gray gown reaching to his feet, ascetic in his devotion, falling asleep in lecture time after a sleepless night of prayer, with a grace and cheerfulness of manner which told of his French training, and a chivalrous love of knowledge that let his pupils pay what they would. "Ashes to ashes, dust to dust," the young tutor would say, a touch of scholarly pride perhaps mingling with his contempt of worldly things, as he threw down the fee on the dusty window-ledge, whence a thievish student would sometimes run off with it. But even knowledge brought its troubles; the Old Testament, which with a copy of the Decretals long formed his sole library, frowned down upon a love of secular learning from which Edmund found it hard to wean himself. At last, in some

hour of dream, the form of his dead mother floated into the room where the teacher stood among his mathematical diagrams. "What are these?" she seemed to say; and seizing Edmund's right hand, she drew on the palm three circles interlaced, each of which bore the name of one of the Persons of the Christian Trinity. "Be these," she cried, as her figure faded away, "thy diagrams henceforth, my son."

The story admirably illustrates the real character of the new training, and the latent opposition between the spirit of the Universities and the spirit of the Church. The feudal and ecclesiastical order of the old mediæval world were both alike threatened by the power that had so strangely sprung up in the midst of them. Feudalism rested on local isolation, on the severance of kingdom from kingdom and barony from barony, on the distinction of blood and race, on the supremacy of material or brute force, on an allegiance determined by accidents of place and social position. The University, on the other hand, was a protest against this isolation of man from man. The smallest school was European and not local. Not merely every province of France, but every people of Christendom, had its place among the "nations" of Paris or Padua. A common language, the Latin tongue, superseded within academical bounds the warring tongues of Europe. A common intellectual kinship and rivalry took the place of the petty strifes which parted province from province or realm from realm. What the Church and Empire had both aimed at and both failed in, the knitting of Christian nations together into a vast commonwealth, the Universities for a time actually did. Dante felt himself as little a stranger in the "Latin" quarter around Mont Ste. Geneviève as under the arches of Bologna. Wandering Oxford scholars carried the writings of Wyclif to the libraries of Prague. In England the work of provincial fusion was less difficult or important than elsewhere, but even in England work had to be done. The feuds of Northerner and Southerner which so long disturbed the discipline of Oxford witnessed at any rate to the fact that Northerner and Southerner had at last been brought face to face in its streets. And here as elsewhere the spirit of national isolation was held in check by the larger comprehensiveness of the University. After the dissensions that threatened the prosperity of Paris in the thirteenth century, Norman and

Gascon mingled with Englishmen in Oxford lecture-halls. At a later time the rebellion of Owen Glyndwr found hundreds of Welshmen gathered round its teachers. And within this strangely mingled mass, society and government rested on a purely democratic basis. Among Oxford scholars the son of the noble stood on precisely the same footing with the poorest mendicant. Wealth, physical strength, skill in arms, pride of ancestry and blood, the very grounds on which feudal society rested, went for nothing in the lecture-room. The University was a state absolutely self-governed, and whose citizens were admitted by a purely intellectual franchise. Knowledge made the "master." To know more than one's fellows was a man's sole claim to be a "ruler" in the schools: and within this intellectual aristocracy all were equal. When the free commonwealth of the masters gathered in the aisles of St. Mary's all had an equal right to counsel, all had an equal vote in the final decision. Treasury and library were at their complete disposal. It was their voice that named every officer, that proposed and sanctioned every statute. Even the Chancellor, their head, who had at first been an officer of the Bishop, became an elected officer of their own.

If the democratic spirit of the Universities threatened feudalism, their spirit of intellectual inquiry threatened the Church. To all outer seeming they were purely ecclesiastical bodies. The wide extension which mediæval usage gave to the word "orders" gathered the whole educated world within the pale of the clergy. Whatever might be their age or proficiency, scholar and teacher were alike clerks, free from lay responsibilities or the control of civil tribunals, and amenable only to the rule of the Bishop and the sentence of his spiritual courts. This ecclesiastical character of the University appeared in that of its head. The Chancellor, as we have seen, was at first no officer of the University, but of the ecclesiastical body under whose shadow it had sprung into life. At Oxford he was simply the local officer of the Bishop of Lincoln, within whose immense diocese the University was then situated. But this identification in outer form with the Church only rendered more conspicuous the difference of its spirit. The sudden expansion of the field of education diminished the importance of those purely ecclesiastical and theological studies which had hitherto absorbed the whole intellectual

energies of mankind. The revival of classical literature, the rediscovery as it were of an older and greater world, the contact with a larger, freer life, whether in mind, in society, or in politics, introduced a spirit of scepticism, of doubt, of denial into the realms of unquestioning belief. Abelard claimed for reason the supremacy over faith. Florentine poets discussed with a smile the immortality of the soul. Even to Dante, while he censures these, Vergil is as sacred as Jeremiah. The imperial ruler in whom the new culture took its most notable form, Frederic the Second, the "World's Wonder" of his time, was regarded by half Europe as no better than an infidel. A faint revival of physical science, so long crushed as magic by the dominant ecclesiasticism, brought Christians into perilous contact with the Moslem and the Jew. The books of the Rabbis were no longer a mere accursed thing to Roger Bacon. The scholars of Cordova were no mere Paynim swine to Abelard of Bath. How slowly indeed and against what obstacles science won its way we know from the witness of Roger Bacon. "Slowly," he tells us, "has any portion of the philosophy of Aristotle come into use among the Latins. His Natural Philosophy and his Metaphysics, with the Commentaries of Averroes and others, were translated in my time, and interdicted at Paris up to the year of grace 1237 because of their assertion of the eternity of the world and of time, and because of the book of the divinations by dreams (which is the third book, De Somniis et Vigiliis), and because of many passages erroneously translated. Even his Logic was slowly received and lectured on. For St. Edmund, the Archbishop of Canterbury, was the first in my time who read the Elements at Oxford. And I have seen Master Hugo, who first read the book of Posterior Analytics, and I have seen his writing. So there were but few, considering the multitude of the Latins, who were of any account in the philosophy of Aristotle; nay, very few indeed, and scarcely any up to this year of grace 1292."

We shall see in a later page how fiercely the Church fought against this tide of opposition, and how it won back the allegiance of the Universities through the begging friars. But it was in the ranks of the friars themselves that the intellectual progress of the Universities found its highest representative. The life of Roger Bacon almost covers the thirteenth century;

he was the child of royalist parents, who had been driven into exile and reduced to poverty by the civil wars. From Oxford, where he studied under Edmund of Abingdon, to whom he owed his introduction to the works of Aristotle, he passed to the University of Paris, where his whole heritage was spent in costly studies and experiments. "From my youth up," he writes, "I have labored at the sciences and tongues. I have sought the friendship of all men among the Latins who had any reputation for knowledge. I have caused youths to be instructed in languages, geometry, arithmetic, the construction of tables and instruments, and many needful things besides." The difficulties in the way of such studies as he had resolved to pursue were immense. He was without instruments or means of experiment. "Without mathematical instruments no science can be mastered," he complains afterwards, "and these instruments are not to be found among the Latins, nor could they be made for two or three hundred pounds. Besides, better tables are indispensably necessary, tables on which the motions of the heavens are certified from the beginning to the end of the world without daily labor, but these tables are worth a king's ransom, and could not be made without a vast expense. I have often attempted the composition of such tables, but could not finish them through failure of means and the folly of those whom I had to employ." Books were difficult and sometimes even impossible to procure. "The philosophical works of Aristotle, of Avicenna, of Seneca, of Cicero, and other ancients cannot be had without great cost; their principal works have not been translated into Latin, and copies of others are not to be found in ordinary libraries or elsewhere. The admirable books of Cicero de Republica are not to be found anywhere, so far as I can hear, though I have made anxious inquiry for them in different parts of the world, and by various messengers. I could never find the works of Seneca, though I made diligent search for them during twenty years and more. And so it is with many more most useful books connected with the science of morals." It is only words like these of his own that bring home to us the keen thirst for knowledge, the patience, the energy of Roger Bacon. He returned as a teacher to Oxford, and a touching record of his devotion to those whom he taught remains in the story of John of

London, a boy of fifteen, whose ability raised him above the general level of his pupils. "When he came to me as a poor boy," says Bacon, in recommending him to the Pope, "I caused him to be nurtured and instructed for the love of God, especially since for aptitude and innocence I have never found so towardly a youth. Five or six years ago I caused him to be taught in languages, mathematics, and optics, and I have gratuitously instructed him with my own lips since the time that I received your mandate. There is no one at Paris who knows so much of the root of philosophy, though he has not produced the branches, flowers, and fruit because of his youth, and because he has had no experience in teaching. But he has the means of surpassing all the Latins if he live to grow old and goes on as he has begun."

The pride with which he refers to his system of instruction was justified by the wide extension which he gave to scientific teaching in Oxford. It is probably of himself that he speaks when he tells us that "the science of optics has not hitherto been lectured on at Paris or elsewhere among the Latins, save twice at Oxford." It was a science on which he had labored for ten years. But his teaching seems to have fallen on a barren soil. From the moment when the friars settled in the Universities scholasticism absorbed the whole mental energy of the student world. The temper of the age was against scientific or philosophical studies. The older enthusiasm for knowledge was dying down; the study of law was the one source of promotion, whether in Church or state; philosophy was discredited, literature in its purer forms became almost extinct. After forty years of incessant study, Bacon found himself in his own words "unheard, forgotten, buried." He seems at one time to have been wealthy, but his wealth was gone. "During the twenty years that I have specially labored in the attainment of wisdom, abandoning the path of common men, I have spent on these pursuits more than two thousand pounds, on account of the cost of books, experiments, instruments, tables, the acquisition of languages, and the like. Add to all this the sacrifices I have made to procure the friendship of the wise, and to obtain well-instructed assistants." Ruined and baffled in his hopes, Bacon listened to the counsels of his friend Grosseteste and renounced the world. He became a friar of the order of St.

Francis, an order where books and study were looked upon as hindrances to the work which it had specially undertaken, that of preaching among the masses of the poor. He had written hardly anything. So far was he from attempting to write, that his new superiors had prohibited him from publishing anything under pain of forfeiture of the book and penance of bread and water. But we can see the craving of his mind, the passionate instinct of creation which marks the man of genius, in the joy with which he seized the strange opportunity which suddenly opened before him. "Some few chapters on different subjects, written at the entreaty of friends," seem to have got abroad, and were brought by one of his chaplains under the notice of Clement the Fourth. The Pope at once invited him to write. Again difficulties stood in his way. Materials, transcription, and other expenses for such a work as he projected would cost at least £60, and the Pope had not sent a penny. He begged help from his family, but they were ruined like himself. No one would lend to a mendicant friar, and when his friends raised the money it was by pawning their goods in the hope of repayment from Clement. Nor was this all; the work itself, abstruse and scientific as was its subject, had to be treated in a clear and popular form to gain the Papal ear. But difficulties which would have crushed another man only roused Roger Bacon to an almost superhuman energy. In little more than a year the work was done. The "greater work," itself in modern form a closely printed folio, with its successive summaries and appendices in the "lesser" and the "third" works (which make a good octavo more) were produced and forwarded to the Pope within fifteen months.

No trace of this fiery haste remains in the book itself. The "Opus Majus" is alike wonderful in plan and detail. Bacon's main plan, in the words of Dr. Whewell, is "to urge the necessity of a reform in the mode of philosophizing, to set forth the reasons why knowledge had not made a greater progress, to draw back attention to sources of knowledge which had been unwisely neglected, to discover other sources which were yet wholly unknown, and to animate men to the undertaking by a prospect of the vast advantages which it offered." The development of his scheme is on the largest scale; he gathers together the whole knowledge of his time

on every branch of science which it possessed, and as he passes them in review he suggests improvements in nearly all. His labors, both here and in his after works, in the field of grammar and philology, his perseverance in insisting on the necessity of correct texts, of an accurate knowledge of languages, of an exact interpretation, are hardly less remarkable than his scientific investigations. But from grammar he passes to mathematics, from mathematics to experimental philosophy. Under the name of mathematics was included all the physical science of the time. "The neglect of it for nearly thirty or forty years," pleaded Bacon passionately, "hath nearly destroyed the entire studies of Latin Christendom. For he who knows not mathematics cannot know any other sciences: and what is more, he cannot discover his own ignorance or find its proper remedies." Geography, chronology, arithmetic, music, are brought into something of scientific form, and the same rapid examination is devoted to the question of climate, to hydrography, geography, and astrology. The subject of optics, his own especial study, is treated with greater fulness; he enters into the question of the anatomy of the eye, besides discussing the problems which lie more strictly within the province of optical science. In a word, the "Greater Work," to borrow the phrase of Dr. Whewell, is "at once the encyclopædia and the Novum Organum of the thirteenth century." The whole of the after works of Roger Bacon—and treatise after treatise has of late been disentombed from our libraries—are but developments in detail of the magnificent conception he had laid before Clement. Such a work was its own great reward. From the world around Roger Bacon could look for and found small recognition. No word of acknowledgment seems to have reached its author from the Pope. If we may credit a more recent story, his writings only gained him a prison from his order. "Unheard, forgotten, buried," the old man died as he had lived, and it has been reserved for later ages to roll away the obscurity that had gathered round his memory, and to place first in the great roll of modern science the name of Roger Bacon.

Section V.—Henry the Third, 1216—1257.*

The death of the Earl Marshal in 1219 left the direction of affairs in the hands of a new legate, Pandulf, of Stephen Langton who had just returned forgiven from Rome, and of the Justiciar, Hubert de Burgh. It was an age of transition, and the temper of the Justiciar was eminently transitional. Bred in the school of Henry the Second, he had little sympathy with national freedom; his conception of good government, like that of his master, lay in a wise personal administration, in the preservation of order and law. But he combined with this a thoroughly English desire for national independence, a hatred of foreigners, and a reluctance to waste English blood and treasure in Continental struggles. Able as he proved himself, his task was one of no common difficulty. He was hampered by the constant interference of Rome. A Papal legate resided at the English court, and claimed a share in the administration of the realm as the representative of its overlord, and as guardian of the young sovereign. A foreign party, too, had still a footing in the kingdom, for William Marshal had been unable to rid himself of men like Peter des Roches or Faukes de Breauté, who had fought on the royal side in the struggle against Louis. Hubert had to deal too with the anarchy which that struggle left behind it. From the time of the Conquest the centre of England had been covered with the domains of great nobles, whose longings were for feudal independence, and whose spirit of revolt had been held in check, partly by the stern rule of the Kings, and partly by their creation of a baronage sprung from the Court and settled for the most part in the North. The oppression of John united both the older and these newer houses in the struggle for the Charter.

* *Authorities.*—The two great authorities for this period are the historiographers of St. Albans, Roger of Wendover, whose work ends in 1235, and his editor and continuator Matthew Paris. The first is full but inaccurate, and with strong royal and ecclesiastical sympathies: of the character of Matthew, I have spoken at the close of the present section. The Chronicles of Dunstable, Waverley, and Burton (published in Mr. Luard's "Annales Monastici") supply many details. The "Royal Letters," edited by Dr. Shirley, with an admirable preface, are, like the Patent and Close Rolls, of the highest value. For opposition to Rome, see "Grosseteste's Letters," edited by Mr. Luard.

But the character of each remained unchanged, and the close of the struggle saw the feudal party break out in their old lawlessness and defiance of the Crown. For a time the anarchy of Stephen's days seemed revived. But the Justiciar was resolute to crush it, and he was backed by the strenuous efforts of Stephen Langton. The Earl of Chester, the head of the feudal baronage, though he rose in armed rebellion, quailed before the march of Hubert and the Primate's threats of excommunication. A more formidable foe remained in the Frenchman, Faukes de Breauté, the sheriff of six counties, with six royal castles in his hands, and allied both with the rebel barons and Llewelyn of Wales. His castle of Bedford was besieged for two months before its surrender, and the stern justice of Hubert hanged the twenty-four knights and their retainers who formed the garrison before its walls. The blow was effectual; the royal castles were surrendered by the barons, and the land was once more at peace. Freed from foreign soldiery, the country was freed also from the presence of the foreign legate. Langton wrested a promise from Rome that so long as he lived no future legate should be sent to England, and with Pandulf's resignation in 1221 the direct interference of the Papacy in the government of the realm came to an end. But even these services of the Primate were small compared with his services to English freedom. Throughout his life the Charter was the first object of his care. The omission of the articles which restricted the royal power over taxation in the Charter which was published at Henry's accession was doubtless due to the Archbishop's absence and disgrace at Rome. The suppresion of disorder seems to have revived the older spirit of resistance among the royal ministers; when Langton demanded a fresh confirmation of the Charter in Parliament at London, William Brewer, one of the King's councillors, protested that it had been extorted by force, and was without legal validity. "If you loved the King, William," the Primate burst out in anger, "you would not throw a stumbling-block in the way of the peace of the realm." The King was cowed by the Archbishop's wrath, and at once promised observance of the Charter. Two years after, its solemn promulgation was demanded by the Archbishop and the barons as the price of a subsidy, and Henry's assent established the principle, so

fruitful of constitutional results, that redress of wrongs precedes a grant to the Crown.

The death of Stephen Langton in 1228 proved a heavy blow to English freedom. In 1227 Henry had declared himself of age; and though Hubert still remained Justiciar, every year saw him more powerless in his struggle with Rome and with the tendencies of the King. In the mediæval theory of the Papacy, the constitution of Christendom as a spiritual realm took the feudal form of the secular kingdoms within its pale, with the Pope for sovereign, bishops for his barons, the clergy for his under vassals. As the King demanded aids and subsidies in case of need from his liegemen, so it was believed might the head of the Church from the priesthood. At this moment the Papacy, exhausted by its long struggle with Frederick the Second, grew more and more extortionate in its demands. It regarded England as a vassal kingdom, and as bound to aid its overlord. The baronage, however, rejected the demand of aid from the laity, and the Pope fell back on the clergy. He demanded a tithe of all the movables of the priesthood, and a threat of excommunication silenced their murmurs. Exaction followed exaction, the very rights of the lay patrons were set aside, and under the name of "reserves" presentations to English benefices were sold in the Papal market, while Italian clergy were quartered on the best livings of the Church. The general indignation found vent at last in a wide conspiracy; letters from "the whole body of those who prefer to die rather than be ruined by the Romans" were scattered over the kingdom by armed men; tithes gathered for the Pope and foreign clergy were seized and given to the poor, the Papal commissioners beaten, and their bulls trodden under foot. The remonstrances of Rome only revealed the national character of the movement; but as inquiry proceeded the hand of the Justiciar himself was seen to have been at work. Sheriffs had stood idly by while the violence was done; royal letters had been shown by the rioters as approving their acts; and the Pope openly laid the charge of the outbreak on the secret connivance of Hubert de Burgh. The charge came at a time when Henry was in full collision with his minister, to whom he attributed the failure of his attempts to regain the foreign dominions of his house. An invitation from the barons of Normandy had been rejected

through Hubert's remonstrances, and when a great armament gathered at Portsmouth for a campaign in Poitou, it was dispersed for want of transport and supplies. The young King drew his sword and rushed madly on the Justiciar, whom he charged with treason and corruption by the gold of France; but the quarrel was appeased, and the expedition deferred for the year. The failure of the campaign in the following year, when Henry took the field in Britanny and Poitou, was again laid at the door of Hubert, whose opposition was said to have prevented an engagement. The Papal accusation filled up the measure of Henry's wrath. Hubert was dragged from a chapel at Brentwood where he had taken refuge, and a smith was ordered to shackle him. "I will die any death," replied the smith, "before I put iron on the man who freed England from the stranger and saved Dover from France." On the remonstrances of the Bishop of London Hubert was replaced in sanctuary, but hunger compelled him to surrender; he was thrown a prisoner into the Tower, and though soon released he remained powerless in the realm. His fall left England without a check to the rule of Henry himself.

There was a certain refinement in Henry's temper which won him affection even in the worst days of his rule. The Abbey church of Westminster, with which he replaced the ruder minster of the Confessor, remains a monument of his artistic taste. He was a patron and friend of artists and men of letters, and himself skilled in the "gay science" of the troubadour. From the cruelty, the lust, the impiety of his father he was absolutely free. But of the political capacity which had been the characteristic of his house he had little or none. Profuse, changeable, impulsive alike in good and ill, unbridled in temper and tongue, reckless in insult and wit, Henry's delight was in the display of an empty and prodigal magnificence, his one notion of government a dream of arbitrary power. But frivolous as the King's mood was, he clung with a weak man's obstinacy to a distinct line of policy. He cherished the hope of recovering his heritage across the sea. He believed in the absolute power of the Crown; and looked on the pledges of the Great Charter as promises which force had wrested from the King and which force could wrest back again. The claim which the French kings were advancing

to a divine and absolute power gave a sanction in Henry's mind to the claim of absolute authority which was still maintained by his favorite advisers in the royal council. The death of Langton, the fall of Hubert de Burgh, left him free to surround himself with dependent ministers, mere agents of the royal will. Hosts of hungry Poitevins and Bretons were at once summoned over to occupy the royal castles and fill the judicial and administrative posts about the Court. His marriage with Eleanor of Provence was followed by the arrival in England of the Queen's uncles. The "Savoy," as his house in the Strand was named, still recalls Peter of Savoy, who arrived five years later to take for a while the chief place at Henry's council-board; another brother, Boniface, was on Archbishop Edmund's death consecrated to the highest post in the realm save the Crown itself, the Archbishopric of Canterbury. The young Primate, like his brother, brought with him foreign fashions strange enough to English folk. His armed retainers pillaged the markets. His own archiepiscopal fist felled to the ground the prior of St. Bartholomew-by-Smithfield, who opposed his visitation. London was roused by the outrage; on the King's refusal to do justice a noisy crowd of citizens surrounded the Primate's house at Lambeth with cries of vengeance, and the "handsome archbishop," as his followers styled him, was glad to escape over sea. This brood of Provençals was followed in 1243 by the arrival of the Poitevin relatives of John's queen, Isabella of Angoulême. Aymer was made Bishop of Winchester; William of Valence received the earldom of Pembroke. Even the King's jester was a Poitevin. Hundreds of their dependants followed these great lords to find a fortune in the English realm. The Poitevin lords brought in their train a bevy of ladies in search of husbands, and three English earls who were in royal wardship were wedded by the King to foreigners. The whole machinery of administration passed into the hands of men ignorant and contemptuous of the principles of English government or English law. Their rule was a mere anarchy; the very retainers of the royal household turned robbers, and pillaged foreign merchants in the precincts of the Court; corruption invaded the judicature; Henry de Bath, a justiciar, was proved to have openly taken bribes and to have adjudged to himself disputed estates.

That misgovernment of this kind should have gone on unchecked, in defiance of the provisions of the Charter, was owing to the disunion and sluggishness of the English baronage. On the first arrival of the foreigners, Richard, the Earl Marshal, a son of the great regent, stood forth as their leader to demand the expulsion of the strangers from the royal Council, and though deserted by the bulk of the nobles, he defeated the foreign forces sent against him, and forced the King to treat for peace. But at this moment the Earl was drawn by an intrigue of Peter des Roches to Ireland; he fell in a petty skirmish, and the barons were left without a head. Edmund Rich, whom we have seen as an Oxford teacher and who had risen to the Archbishopric of Canterbury, forced the King to dismiss Peter from court; but there was no real change of system, and the remonstrances of the Archbishop and of Robert Grosseteste, Bishop of Lincoln, remained fruitless. In the long interval of misrule which followed, the financial straits of the King forced him to heap exaction on exaction. The forest laws were used as a means of extortion, sees and abbeys were kept vacant, loans were wrested from lords and prelates, the Court itself lived at free quarters wherever it moved. Supplies of this kind however were utterly insufficient to defray the cost of the King's prodigality. A sixth of the royal revenue was wasted in pensions to foreign favorites. The debts of the Crown mounted to four times its annual income. Henry was forced to appeal to the Great Council of the realm, and aid was granted on condition that the King confirmed the Charter. The Charter was confirmed and steadily disregarded; and the resentment of the barons expressed itself in a determined protest and a refusal of further subsidies. In spite of their refusal, however, Henry gathered money enough for a costly expedition for the recovery of Poitou. The attempt ended in failure and shame. At Taillebourg the forces under Henry fled in disgraceful rout before the French as far as Saintes, and only the sudden illness of Louis the Ninth and a disease which scattered his army saved Bordeaux from the conquerors. The treasury was drained, and Henry was driven to make a fresh appeal to the baronage. The growing resolution of the nobles to enforce good government was seen in their demand that the confirmation of the Charter was to be followed by the

election of Justiciar, Chancellor, and Treasurer in the Great Council, and that a perpetual Council was to attend the King and devise further reforms. The plan broke against Henry's resistance and a Papal prohibition. The scourge of Papal taxation fell heavily on the clergy. After vain appeals to Rome and to the King, Archbishop Edmund retired to an exile of despair at Pontigny, and tax-gatherer after tax-gatherer with powers of excommunication, suspension from orders, and presentation to benefices, descended on the unhappy priesthood. The wholesale pillage kindled a wide spirit of resistance. Oxford gave the signal by hunting a Papal legate out of the city, amid cries of "usurer" and "simoniac" from the mob of students. Fulk Fitz-Warenne in the name of the barons bade a Papal collector begone out of England. "If you tarry three days longer," he added, "you and your company shall be cut to pieces." For a time Henry himself was swept away by the tide of national indignation. Letters from the King, the nobles and the prelates protested against the Papal exactions, and orders were given that no money should be exported from the realm. But the threat of interdict soon drove Henry back on a policy of spoliation, in which he went hand in hand with Rome.

The story of this period of misrule has been preserved for us by an annalist whose pages glow with the new outburst of patriotic feeling which this common oppression of the people and the clergy had produced. Matthew Paris is the greatest, as he is in reality the last, of our monastic historians. The school of St. Albans survived indeed till a far later time, but the writers dwindle into mere annalists whose view is bounded by the abbey precincts, and whose work is as colorless at it is jejune. In Matthew the breadth and precision of the narrative, the copiousness of his information on topics whether national or European, the general fairness and justice of his comments, are only surpassed by the patriotic fire and enthusiasm of the whole. He had succeeded Roger of Wendover as chronicler at St. Albans; and the Greater Chronicle with an abridgment of it which has long passed under the name of Matthew of Westminster, a "History of the English," and the "Lives of the Earlier Abbots," were only a few among the voluminous works which attest his prodigious industry. He was an artist as well as an his-

torian, and many of the manuscripts which are preserved are illustrated by his own hand. A large circle of correspondents—bishops like Grosseteste, ministers like Hubert de Burgh, officials like Alexander de Swereford—furnished him with minute accounts of political and ecclesiastical proceedings. Pilgrims from the East and Papal agents brought news of foreign events to his scriptorium at St. Albans. He had access to and quotes largely from state documents, charters, and exchequer rolls. The frequency of the royal visits to the abbey brought him a store of political intelligence, and Henry himself contributed to the great chronicle which has preserved with so terrible a faithfulness the memory of his weakness and misgovernment. On one solemn feast-day the King recognized Matthew, and bidding him sit on the middle step between the floor and the throne, begged him to write the story of the day's proceedings. While on a visit to St. Albans he invited him to his table and chamber, and enumerated by name two hundred and fifty of the English baronies for his information. But all this royal patronage has left little mark on his work. "The case," as he says, "of historical writers is hard, for if they tell the truth they provoke men, and if they write what is false they offend God." With all the fulness of the school of court historians, such as Benedict or Hoveden, Matthew Paris combines an independence and patriotism which is strange to their pages. He denounces with the same unsparing energy the oppression of the Papacy and the King. His point of view is neither that of a courtier nor of a churchman, but of an Englishman, and the new national tone of his chronicle is but an echo of the national sentiment which at last bound nobles and yeomen and churchmen together into a people resolute to wrest freedom from the Crown.

Section VI.—The Friars.*

From the tedious record of misgovernment and political weakness which stretches over the forty years we have passed through, we turn with relief to the story of the Friars.

Never, as we have seen, had the priesthood wielded such boundless power over Christendom as in the days of Innocent the Third and his immediate successors. But its religious hold on the people was loosening day by day. The old reverence for the Papacy was fading away before the universal resentment at its political ambition, its lavish use of interdict and excommunication for purely secular ends, its degradation of the most sacred sentences into means of financial extortion. In Italy the struggle that was opening between Rome and Frederick the Second disclosed a spirit of scepticism which among the Epicurean poets of Florence denied the immortality of the soul, and attacked the very foundations of the faith itself. In Southern Gaul, Languedoc and Provence had embraced the heresy of the Albigenses, and thrown off all allegiance to the Papacy. Even in England, though there were no signs as yet of religious revolt, and though the political action of Rome had been in the main on the side of freedom, there was a spirit of resistance to its interference with national concerns which broke out in the struggle against John. "The Pope has no part in secular matters," had been the reply of London to the interdict of Innocent. And within the English Church itself there was much to call for reform. Its attitude in the strife for the Charter as well as the after work of the Primate had made it more popular than ever; but its spiritual energy was less than its political. The disuse of preaching, the decline of the monastic orders into rich landowners, the non-residence and ignorance of the parish priests, robbed the clergy of spiritual influence. The abuses of the time foiled even the energy of such men as Bishop Grosseteste of Lincoln. His constitutions forbid the clergy

* *Authorities.*—Eccleston's Tract on their arrival in England and Adam Marsh's Letters, with Mr. Brewer's admirable Preface, in the "Monumenta Franciscana" of the Rolls Series. Grosseteste's Letters in the same series, edited by Mr. Luard. For a general account of the whole movement, see Milman's "Latin Christianity," vol. iv. caps. 9 and 10.

to haunt taverns, to gamble, to share in drinking bouts, to mix in the riot and debauchery of the life of the baronage. But such prohibitions only witness to the prevalence of the evils they denounce. Bishops and deans were withdrawn from their ecclesiastical duties to act as ministers, judges, or ambassadors. Benefices were heaped in hundreds at a time on royal favorites like John Mansel. Abbeys absorbed the tithes of parishes, and then served them by half-starved vicars, while exemptions purchased from Rome shielded the scandalous lives of canons and monks from all episcopal discipline. And behind all this was a group of secular statesmen and scholars, waging indeed no open warfare with the Church, but noting with bitter sarcasm its abuses and its faults.

To bring the world back again within the pale of the Church was the aim of two religious orders which sprang suddenly to life at the opening of the thirteenth century. The zeal of the Spaniard Dominic was roused at the sight of the lordly prelates who sought by fire and sword to win the Albigensian heretics to the faith. "Zeal," he cried, "must be met by zeal, lowliness by lowliness, false sanctity by real sanctity, preaching lies by preaching truth." His fiery ardor and rigid orthodoxy were seconded by the mystical piety, the imaginative enthusiasm of Francis of Assisi. The life of Francis falls like a stream of tender light across the darkness of the time. In the frescoes of Giotto or the verse of Dante we see him take Poverty for his bride. He strips himself of all, he flings his very clothes at his father's feet, that he may be one with Nature and God. His passionate verse claims the Moon for his sister and the Sun for his brother, he calls on his brother the Wind, and his sister the Water. His last faint cry was a "Welcome, Sister Death!" Strangely as the two men differed from each other, their aim was the same—to convert the heathen, to extirpate heresy, to reconcile knowledge with orthodoxy, to carry the Gospel to the poor. The work was to be done by the entire reversal of the older monasticism, by seeking personal salvation in effort for the salvation of their fellow-men, by exchanging the solitary of the cloister for the preacher, the monk for the friar. To force the new "brethren" into entire dependence on those among whom they labored their vow of Poverty was turned into a stern reality; the "Begging Friars" were to subsist on the alms

of the poor, they might possess neither money nor lands, the very houses in which they lived were to be held in trust for them by others. The tide of popular enthusiasm which welcomed their appearance swept before it the reluctance of Rome, the jealousy of the older orders, the opposition of the parochial priesthood. Thousand of brethren gathered in a few years round Francis and Dominic; and the begging preachers, clad in their coarse frock of serge, with a girdle of rope round their waist, wandered barefooted as missionaries over Asia, battled with heresy in Italy and Gaul, lectured in the Universities, and preached and toiled among the poor.

To the towns especially the coming of the friars was a religious revolution. They had been left for the most part to the worst and most ignorant of the clergy, the mass-priest, whose sole subsistence lay in his fees. Burgher and artisan were left to spell out what religious instruction they might from the gorgeous ceremonies of the Church's ritual, or the scriptural pictures and sculptures which were graven on the walls of its minsters. We can hardly wonder at the burst of enthusiasm which welcomed the itinerant preacher, whose fervid appeal, coarse wit, and familiar story brought religion into the fair and the market-place. The Black Friars of Dominic, the Grey Friars of Francis, were received with the same delight. As the older orders had chosen the country, the friars chose the town. They had hardly landed at Dover before they made straight for London and Oxford. In their ignorance of the road the two first Grey Brothers lost their way in the woods between Oxford and Baldon, and fearful of night and of the floods, turned aside to a grange of the monks of Abingdon. Their ragged clothes and foreign gestures, as they prayed for hospitality, led the porter to take them for jongleurs, the jesters and jugglers of the day, and the news of this break in the monotony of their lives brought prior, sacrist, and cellarer to the door to welcome them and witness their tricks. The disappointment was too much for the temper of the monks, and the brothers were kicked roughly from the gate to find their night's lodging under a tree. But the welcome of the townsmen made up everywhere for the ill-will and opposition of both clergy and monks. The work of the friars was physical as well as moral. The rapid progress of population within the boroughs had outstripped the

sanitary regulations of the Middle Ages, and fever or plague or the more terrible scourge of leprosy festered in the wretched hovels of the suburbs. It was to haunts such as these that Francis had pointed his disciples, and the Grey Brethren at once fixed themselves in the meanest and poorest quarters of each town. Their first work lay in the noisome lazar-houses; it was amongst the lepers that they commonly chose the site of their homes. At London they settled in the shambles of Newgate; at Oxford they made their way to the swampy ground between its walls and the streams of Thames. Huts of mud and timber, as mean as the huts around them, rose within the rough fence and ditch that bounded the Friary. The order of Francis made a hard fight against the taste for sumptuous buildings and for greater personal comfort which characterized the time. "I did not enter into religion to build walls," protested an English provincial when the brethren pressed for a larger house; and Albert of Pisa ordered a stone cloister, which the burgesses of Southampton had built for them, to be razed to the ground. "You need no little mountains to lift your heads to heaven," was his scornful reply to a claim for pillows. None but the sick went shod. An Oxford friar found a pair of shoes one morning, and wore them at matins. At night he dreamt that robbers leapt on him in a dangerous pass between Gloucester and Oxford with shouts of "Kill, kill!" "I am a friar," shrieked the terror-stricken brother. "You lie," was the instant answer, "for you go shod." The friar lifted up his foot in disproof, but the shoe was there. In an agony of repentance he woke and flung the pair out of the window.

It was with less success that the order struggled against the passion for knowledge. Their vow of poverty, rigidly interpreted as it was by their founders, would have denied them the possession of books or materials for study. "I am your breviary, I am your breviary," Francis cried passionately to a novice who asked for a psalter. When the news of a great doctor's reception was brought to him at Paris, his countenance fell. "I am afraid, my son," he replied, "that such doctors will be the destruction of my vineyard. They are the true doctors who with the meekness of wisdom show forth good works for the edification of their neighbors." At a later time Roger Bacon, as we have seen, was suffered to

possess neither ink, parchment, nor books; and only the Pope's injunctions could dispense with the stringent observance of the rule. But one kind of knowledge indeed their work almost forced on them. The popularity of their preaching soon led them to the deeper study of theology. Within a short time after their establishment in England we find as many as thirty readers or lecturers appointed at Hereford, Leicester, Bristol, and other places, and a regular succession of teachers provided at each University. The Oxford Dominicans lectured on theology in the nave of their new church, while philosophy was taught in the cloister. The first provincial of the Grey Friars built a school in their Oxford house, and persuaded Grosseteste to lecture there. His influence after his promotion to the see of Lincoln was steadily exerted to secure study among the friars, and their establishment in the University. He was ably seconded by his scholar, Adam Marsh, or de Marisco, under whom the Franciscan school at Oxford attained a reputation throughout Christendom. Lyons, Paris, and Köln borrowed from it their professors: it was owing, indeed, to its influence that Oxford now rose to a position hardly inferior to that of Paris itself as a centre of scholasticism. The three most profound and original of the schoolmen—Roger Bacon, Duns Scotus, and Ockham—were among its scholars; and they were followed by a crowd of teachers hardly less illustrious in their day.

But the result of this powerful impulse was soon seen to be fatal to the wider intellectual activity which had till now characterized the Universities. Theology in its scholastic form, which now found its only efficient rivals in practical studies such as medicine and law, resumed its supremacy in the schools; while Aristotle, who had been so long held at bay as the most dangerous foe of mediæval faith, was now turned by the adoption of his logical method in the discussion and definition of theological dogma into its unexpected ally. It was this very method that led to "that unprofitable subtlety and curiosity" which Lord Bacon notes as the vice of the scholastic philosophy. But "certain it is"—to continue the same great thinker's comment on the friars—"that if these schoolmen to their great thirst of truth and unwearied travel of wit had joined variety of reading and contemplation, they had proved excellent lights to the great advancement of all

learning and knowledge." What, amidst all their errors, they undoubtedly did was to insist on the necessity of rigid demonstration and a more exact use of words, to introduce a clear and methodical treatment of all subjects into discussion, and above all to substitute an appeal to reason for unquestioning obedience to authority. It was by this critical tendency, by the new clearness and precision which scholasticism gave to inquiry, that in spite of the trivial questions with which it often concerned itself, it trained the human mind through the next two centuries to a temper which fitted it to profit by the great disclosure of knowledge that brought about the Renascence. And it is to the same spirit of fearless inquiry as well as to the strong popular sympathies which their very constitution necessitated that we must attribute the influence which the friars undoubtedly exerted in the coming struggle between the people and the Crown. Their position is clearly and strongly marked throughout the whole contest. The University of Oxford, which had now fallen under the direction of their teaching, stood first in its resistance to Papal exactions and its claim of English liberty. The classes in the towns on whom the influence of the friars told most directly were the steady supporters of freedom throughout the Barons' war. Adam Marsh was the closest friend and confidant both of Grosseteste and Earl Simon of Montfort.

Section VII.—The Barons' War, 1258–1265.*

When a thunderstorm once forced the King, as he was rowing on the Thames, to take refuge at the palace of the Bishop of Durham, Earl Simon of Montfort, who was a guest of the prelate, met the royal barge with assurances that the storm was drifting away, and that there was nothing to fear. Henry's petulant wit broke out in his reply. "If I fear the

* *Authorities.*—At the very outset of this important period we lose the priceless aid of Matthew Paris. He is the last of the great chroniclers; the Chronicles of his successor at St. Albans, Rishanger (published by the Master of the Rolls), are scant and lifeless jottings, somewhat enlarged for this period by his fragment on the Barons' War (published by Camden Society). Something may be gleaned from the annals of Burton, Melrose, Dunstable, Waverley, Osney, and Lanercost, the Royal Letters, the (royalist) Chronicle of Wykes, and (for London) the "Liber de Antiquis Legibus." Mr. Blaauw has given a useful summary of the period in his "Barons' War."

thunder," said the King, "I fear you, Sir Earl, more than all the thunder in the world."

The man whom Henry dreaded as the champion of English freedom was himself a foreigner, the son of a Simon de Montfort whose name had become memorable for his ruthless crusade against the Albigensian heretics in Southern Gaul. Though fourth son of this crusader, Simon became possessor of the English earldom of Leicester, which he inherited through his mother, and a secret match with Eleanor, the King's sister and widow of the second William Marshal, linked him to the royal house. The baronage, indignant at this sudden alliance with a stranger, rose in a revolt which failed only through the desertion of their head, Earl Richard of Cornwall; while the censures of the Church on Eleanor's breach of a vow of chastity, which she had made at her first husband's death, were hardly averted by a journey to Rome. Simon returned to find the changeable King quickly alienated from him and to be driven by a burst of royal passion from the realm. He was, however, soon restored to favor, and before long took his stand in the front rank of the patriot leaders. In 1248 he was appointed Governor of Gascony, where the stern justice of his rule, and the heavy taxation which his enforcement of order made necessary, earned the hatred of the disorderly nobles. The complaints of the Gascons brought about an open breach with the King. To Earl Simon's offer of the surrender of his post if the money he had spent in the royal service were, as Henry had promised, repaid him, the King hotly retorted that he was bound by no promise to a false traitor. Simon at once gave Henry the lie; "and but that thou bearest the name of King it had been a bad hour for thee when thou utterest such a word!" A formal reconciliation was brought about, and the Earl once more returned to Gascony, but before winter had come he was forced to withdraw to France. The greatness of his reputation was shown in an offer which its nobles made him of the regency of their realm during the absence of King Louis on the crusade. But the offer was refused; and Henry, who had himself undertaken the pacification of Gascony, was glad before the close of 1253 to recall its old ruler to do the work he had failed to do. Simon's character had now thoroughly developed. He had inherited the strict and

severe piety of his father; he was assiduous in his attendance on religious services whether by night or day; he was the friend of Grosseteste and the patron of the friars. In his correspondence with Adam Marsh we see him finding patience under his Gascon troubles in the perusal of the Book of Job. His life was pure and singularly temperate; he was noted for his scant indulgence in meat, drink, or sleep. Socially he was cheerful and pleasant in talk; but his natural temper was quick and ardent, his sense of honor keen, his speech rapid and trenchant. His impatience of contradiction, his fiery temper were in fact the great stumbling-blocks in his after career. But the one characteristic which overmastered all was what men at that time called his "constancy," the firm immovable resolve which trampled even death under foot in its loyalty to the right. The motto which Edward the First chose as his device, "Keep troth," was far truer as the device of Earl Simon. We see in his correspondence with what a clear discernment of its difficulties both at home and abroad he "thought it unbecoming to decline the danger of so great an exploit" as the reduction of Gascony to peace and order; but once undertaken, he persevered in spite of the opposition he met with, the failure of all support or funds from England, and the King's desertion of his cause, till the work was done. There is the same steadiness of will and purpose in his patriotism. The letters of Grosseteste show how early he had learned to sympathize with the bishop in his resistance to Rome, and at the crisis of the contest he offers him his own support and that of his associates. He sends to Adam Marsh a tract of Grosseteste's on "the rule of a kingdom and of a tyranny," sealed with his own seal. He listens patiently to the advice of his friends on the subject of his household or his temper. "Better is a patient man," writes honest Friar Adam, "than a strong man, and he who can rule his own temper than he who storms a city." "What use is it to provide for the peace of your fellow-citizens and not guard the peace of your own household?" It was to secure "the peace of his fellow-citizens" that the Earl silently trained himself as the tide of misgovernment mounted higher and higher, and the fruit of his discipline was seen when the crisis came. While other men wavered and faltered and fell away, the enthusiastic love of the people gathered itself

round the stern, grave soldier who "stood like a pillar" unshaken by promise or threat or fear of death, by the oath he had sworn.

In England affairs were going from bad to worse. The Pope still weighed heavily on the Church. Two solemn confirmations of the Charter failed to bring about any compliance with its provisions. In 1248, in 1249, and again in 1255, the Great Council fruitlessly renewed its demand for a regular ministry, and the growing resolve of the nobles to enforce good government was seen in their offer of a grant on condition that the chief officers of the Crown were appointed by the Council. Henry indignantly refused the offer, and sold his plate to the citizens of London to find payment for his household. The barons were mutinous and defiant. "I will send reapers and reap your fields for you," Henry had threatened Earl Bigod of Norfolk when he refused him aid. "And I will send you back the heads of your reapers," retorted the Earl. Hampered by the profusion of the court and by the refusal of supplies, the Crown was penniless, yet new expenses were incurred by Henry's acceptance of a Papal offer of the kingdom of Sicily in favor of his second son Edmund. Shame had fallen on the English arms, and the King's eldest son, Edward, had been disastrously defeated on the Marches by Llewelyn of Wales. The tide of discontent, which was heightened by a grievous famine, burst its bounds in the irritation excited by the new demands from both Henry and Rome with which the year 1258 opened, and the barons repaired in arms to a Great Council summoned at London. The past half-century had shown both the strength and weakness of the Charter: its strength as a rallying-point for the baronage, and a definite assertion of rights which the King could be made to acknowledge; its weakness in providing no means for the enforcement of its own stipulations. Henry had sworn again and again to observe the Charter, and his oath was no sooner taken than it was unscrupulously broken. The barons had secured the freedom of the realm; the secret of their long patience during the reign of Henry lay in the difficulty of securing its right administration. It was this difficulty which Earl Simon was prepared to solve. With the Earl of Gloucester he now appeared at the head of the baronage in arms, and demanded the appointment of a committee of

twenty-four to draw up terms for the reform of the state. Although half the committee consisted of royal ministers and favorites, it was impossible to resist the tide of popular feeling. By the "Provisions of Oxford" it was agreed that the Great Council should assemble thrice in the year, whether summoned by the King or no; and on each occasion "the Commonalty shall elect twelve honest men who shall come to the Parliaments, and at other times when occasion shall be when the King and his Council shall send for them, to treat of the wants of the King and of his kingdom. And the Commonalty shall hold as established that which these Twelve shall do." Three permanent committees were named—one to reform the Church, one to negotiate financial aids, and a Permanent Council of Fifteen to advise the King in the ordinary work of government. The Justiciar, Chancellor, and the guardians of the King's castles swore to act only with the advice and assent of the Permanent Council, and the first two great officers, with the Treasurer, were to give account of their proceedings to it at the end of the year. Annual sheriffs were to be appointed from among the chief tenants of the county, and no undue fees were to be exacted for the administration of justice in their court.

A royal proclamation in the English tongue, the first in that tongue since the Conquest which has reached us, ordered the observance of these Provisions. Resistance came only from the foreign favorites, and an armed demonstration drove them in flight over sea. The whole royal power was now in fact in the hands of the committees appointed by the Great Council; and the policy of the administration was seen in the prohibitions against any further payments, secular or ecclesiastical, to Rome, in the formal withdrawal from the Sicilian enterprise, in the negotiations conducted by Earl Simon with France, which finally ended in the absolute renunciation of Henry's title to his lost provinces, and in the peace which put an end to the incursions of the Welsh. Within, however, the measures of the barons were feeble and selfish. The Provisions of Westminster, published by them under popular pressure in the following year, for the protection of tenants and furtherance of justice, brought little fruit; and a tendency to mere feudal privilege showed itself in an exemption of all nobles and prelates from attendance

at the sheriff's courts. It was in vain that Earl Simon returned from his negotiations in France to press for more earnest measures of reform, or that the King's son Edward remained faithful to his oath to observe the Provisions, and openly supported him. Gloucester and Hugh Bigod, faithless to the cause of reform, drew with the feudal party to the side of the King; and Henry, procuring from the Pope a bull which annulled the Provisions and freed him from his oath to observe them, regained possession of the Tower and the other castles, appointed a new Justiciar, and restored the old authority of the Crown.

Deserted as he was, the Earl of Leicester was forced to withdraw for eighteen months to France, while Henry ruled in open defiance of the Provisions. The confusion of the realm renewed the disgust at his government; and the death of Gloucester removed the one barrier to action. In 1263 Simon landed again as the unquestioned head of the baronial party. The march of Edward with a royal army against Llewelyn of Wales was viewed by the barons as a prelude to hostilities against themselves; and Earl Simon at once swept the Welsh border, marched on Dover, and finally appeared before London. His power was strengthened by the attitude of the towns. The new democratic spirit which we have witnessed in the friars was now stirring the purely industrial classes to assert a share in the municipal administration, which had hitherto been confined to the wealthier members of the merchant gilds, and at London and elsewhere a revolution, which will be described at greater length hereafter, had thrown the government of the city into the hands of the lower citizens. The "Communes," as the new city governments were called, showed an enthusiastic devotion to Earl Simon and his cause. The Queen was stopped in her attempt to escape from the Tower by an angry mob, who drove her back with stones and foul words. When Henry attempted to surprise Leicester in his quarters in Southwark, the Londoners burst the gates which had been locked by the richer burghers against him, and rescued him by a welcome into the city. The clergy and Universities went in sympathy with the towns, and in spite of the taunts of the royalists, who accused him of seeking allies against the nobility in the common people, the popular enthusiasm gave a strength to Earl Simon which

enabled him to withstand the severest blow which had yet been dealt to his cause. The nobles drew to the King. The dread of civil war gave strength to the cry for compromise, and it was agreed that the strife should be left to the arbitration of Louis the Ninth of France. In the Mise of Amiens Louis gave his verdict wholly in favor of the King. The Provisions of Oxford were annulled. Only the charters granted before the Provisions were to be observed. The appointment and removal of all officers of state was to be wholly with the King, and he was suffered to call aliens to his councils. The blow was a hard one, and the decision of Louis was at once confirmed by the Pope. The barons felt themselves bound by the award; only the exclusion of aliens —a point which they had not purposed to submit to arbitration—they refused to concede. Simon at once resolved on resistance. Luckily, the French award had reserved the rights of Englishmen to the liberties they had enjoyed before the Provisions of Oxford, and it was easy for Simon to prove that the arbitrary power it gave to the Crown was as contrary to the Charter as to the Provisions themselves. London was the first to reject the decision; its citizens mustered at the call of the town-bell at Saint Paul's, seized the royal officials, and plundered the royal parks. But an army had already mustered in great force at the King's summons, and Leicester found himself deserted by baron after baron. Every day brought news of ill. A detachment from Scotland joined Henry's forces. The younger De Montfort was taken prisoner. Northampton was captured, the King raised the siege of Rochester, and a rapid march of Earl Simon's only saved London itself from a surprise by Edward. Betrayed as he was, the Earl remained firm to the cause. He would fight to the end, he said, even were he and his sons left to fight alone. With an army reinforced by 15,000 Londoners, he marched to the relief of the Cinque Ports, which were now threatened by the King. Even on the march he was forsaken by many of the nobles who followed him. Halting at Fletching in Sussex, a few miles from Lewes, where the royal army was encamped, Earl Simon with the young Earl of Gloucester offered the King compensation for all damage if he would observe the Provisions. Henry's answer was one of defiance, and though numbers were against him the Earl

resolved on battle. His skill as a soldier reversed the advantages of the ground; marching at dawn he seized the heights eastward of the town, and moved down these slopes to an attack. His men, with white crosses on back and breast, knelt in prayer before the battle opened. Edward was the first to open the fight; his furious charge broke the Londoners on Leicester's left, and in the bitterness of his hatred he pursued them for four miles, slaughtering three thousand men. He returned to find the battle lost. Crowded in the narrow space with a river in their rear, the royalist centre and left were crushed by Earl Simon; the Earl of Cornwall, now King of the Romans, who, as the mocking song of the victors ran, "makede him a castel of a mulne post" ("he weened that the mill-sails were mangonels" goes on the sarcastic verse), was made prisoner, and Henry himself captured. Edward cut his way into the Priory only to join in his father's surrender.

The victory of Lewes placed Earl Simon at the head of the state. "Now England breathes in the hope of liberty," sang a poet of the time; "the English were despised like dogs, but now they have lifted up their head and their foes are vanquished." The song announces with almost legal precision the theory of the patriots. "He who would be in truth a king, he is a 'free king' indeed if he rightly rule himself and his realm. All things are lawful to him for the government of his kingdom, but nothing for its destruction. It is one thing to rule according to a king's duty, another to destroy a kingdom by resisting the law." "Let the community of the realm advise, and let it be known what the generality, to whom their own laws are best known, think on the matter. They who are ruled by the laws know those laws best, they who make daily trial of them are best acquainted with them; and since it is their own affairs which are at stake, they will take more care, and will act with an eye to their own peace." "It concerns the community to see what sort of men ought justly be chosen for the weal of the realm." The constitutional restrictions on the royal authority, the right of the whole nation to deliberate and decide on its own affairs, and to have a voice in the selection of the administrators of government, had never been so clearly stated before. But the moderation of the terms agreed upon in the Mise of

Lewes, a convention between the King and his captors, shows Simon's sense of the difficulties of his position. The question of the Provisions was again to be submitted to arbitration; and a parliament in June, to which four knights were summoned from every county, placed the administration till this arbitration was complete in the hands of a new council of nine, to be nominated by the Earls of Leicester and Gloucester and the patriotic Bishop of Chichester. Responsibility to the community was provided for by the declaration of a right in the body of barons and prelates to remove either of the Three Electors, who in turn could displace or appoint the members of the Council. Such a constitution was of a different order from the cumbrous and oligarchical committees of 1258. But the plans for arbitration broke down, Louis refused to review his decision, and the Pope formally condemned the barons' cause. The Earl's difficulties thickened every day. The Queen gathered an army in France for an invasion, and the barons on the Welsh border were still in arms. It was impossible to make binding terms with an imprisoned King, yet to release Henry without terms was to renew the war. A new parliament was summoned in January, 1265, to Westminster, but the weakness of the patriotic party among the baronage was shown in the fact that only twenty-three earls and barons could be found to sit beside the hundred and twenty ecclesiastics. But it was just this sense of his weakness that drove Earl Simon to a constitutional change of mighty issue in our history. As before, he summoned two knights from every county. But he created a new force in English politics when he summoned to sit beside them two citizens from every borough. The attendance of delegates from the towns had long been usual in the county courts when any matter respecting their interest was in question; but it was the writ issued by Earl Simon that first summoned the merchant and the trader to sit beside the knight of the shire, the baron, and the bishop in the parliament of the realm.

It is only this great event however which enables us to understand the large and prescient nature of Earl Simon's designs. Hardly a few months had passed since the victory of Lewes, and already, when the burghers took their seats at Westminster, his government was tottering to its fall.

Dangers from without the Earl had met with complete success; a general muster of the national forces on Barham Down put an end to the projects of invasion entertained by the mercenaries whom the Queen had collected in Flanders; the threats of France died away into negotiations; the Papal legate was forbidden to cross the Channel, and his bulls of excommunication were flung into the sea. But the difficulties at home grew more formidable every day. The restraint upon Henry and Edward jarred against the national feeling of loyalty, and estranged the mass of Englishmen who always side with the weak. Small as the patriotic party among the barons had always been, it grew smaller as dissensions broke out over the spoils of victory. The Earl's justice and resolve to secure the public peace told heavily against him. John Giffard left him because he refused to allow him to exact ransom from a prisoner contrary to the agreement made after Lewes. The young Earl Gilbert of Gloucester, though enriched with the estates of the foreigners, resented Leicester's prohibition of a tournament, his naming the wardens of the royal castles by his own authority, and his holding Edward's fortresses on the Welsh marches by his own garrisons. Gloucester's later conduct proves the wisdom of Leicester's precautions. In the spring Parliament of 1265 he openly charged the Earl with violating the Mise of Lewes, with tyranny, and with aiming at the crown. Before its close he withdrew to his own lands in the west, and secretly allied himself with Roger Mortimer and the Marcher barons. Earl Simon soon followed him to the west, taking with him the King and Edward. He moved along the Severn, securing its towns, advanced westward to Hereford, and was marching at the end of June along bad roads into the heart of South Wales to attack the fortresses of Earl Gilbert in Glamorgan when Edward suddenly made his escape from Hereford and joined Gloucester at Ludlow. The moment had been skilfully chosen, and Edward showed a rare ability in the movements by which he took advantage of the Earl's position. Moving rapidly along the Severn he seized Gloucester and the bridges across the river, destroyed the ships by which Leicester strove to escape across the Channel to Bristol, and cut him off altogether from England. By this movement too he placed himself between the Earl and his son Simon, who was

advancing from the east to his father's relief. Turning rapidly on this second force Edward surprised it at Kenilworth and drove it with heavy loss within the walls of the castle. But the success was more than compensated by the opportunity which his absence gave to the Earl of breaking the line of the Severn. Taken by surprise and isolated as he was, Simon had been forced to seek for aid and troops in an avowed alliance with Llewelyn, and it was with Welsh reinforcements that he turned to the east. But the seizure of his ships and of the bridges of the Severn held him a prisoner in Edward's grasp, and a fierce attack drove him back, with broken and starving forces into the Welsh hills. In utter despair he struck northward to Hereford; but the absence of Edward now enabled him on the 2d of August to throw his troops in boats across the river below Worcester. The news drew Edward quickly back in a fruitless countermarch to the river, for the Earl had already reached Evesham by a long night march on the morning of the 4th, while his son, relieved in turn by Edward's countermarch, had pushed in the same night to the little town of Alcester. The two armies were now but some ten miles apart, and their junction seemed secured. But both were spent with long marching, and while the Earl, listening reluctantly to the request of the King, who accompanied him, halted at Evesham for mass and dinner, the army of the younger Simon halted for the same purpose at Alcester.

"Those two dinners doleful were, alas!" sings Robert of Gloucester; for through the same memorable night Edward was hurrying back from the Severn by country cross-lanes to seize the fatal gap that lay between them. As morning broke his army lay across the road that led northward from Evesham to Alcester. Evesham lies in a loop of the river Avon where it bends to the south; and a height on which Edward ranged his troops closed the one outlet from it save across the river. But a force had been thrown over the river under Mortimer to seize the bridges, and all retreat was thus finally cut off. The approach of Edward's army called Simon to the front, and for the moment he took it for his son's. Though the hope soon died away a touch of soldierly pride moved him as he recognized in the orderly advance of his enemies a proof of his own training. "By the arm of St. James," he cried, "they come on in wise fashion, but it was

from me that they learnt it." A glance however satisfied him of the hopelessness of a struggle; it was impossible for a handful of horsemen with a mob of half-armed Welshmen to resist the disciplined knighthood of the royal army. "Let us commend our souls to God," Simon said to the little group around him, "for our bodies are the foe's." He bade Hugh Despenser and the rest of his comrades fly from the field. "If he died," was the noble answer, "they had no will to live." In three hours the butchery was over. The Welsh fled at the first onset like sheep, and were cut ruthlessly down in the cornfields and gardens where they sought refuge. The little group of knights around Simon fought desperately, falling one by one till the Earl was left alone. So terrible were his sword-strokes that he had all but gained the hill-top when a lance thrust brought his horse to the ground, but Simon still rejected the summons to yield, till a blow from behind felled him, mortally wounded, to the ground. Then with a last cry of "It is God's grace," the soul of the great patriot passed away.

CHAPTER IV.

THE THREE EDWARDS, 1265—1360.

Section I.—The Conquest of Wales, 1265—1284.*

WHILE literature and science after a brief outburst were crushed in England by the turmoil of the Barons' War, a poetic revival had brought into sharp contrast the social and intellectual condition of Wales.

To all outer seeming Wales had in the thirteenth century become utterly barbarous. Stripped of every vestige of the older Roman civilization by ages of bitter warfare, of civil strife, of estrangement from the general culture of Christendom, the unconquered Britons had sunk into a mass of savage herdsmen, clad in the skins and fed by the milk of the cattle they tended, faithless, greedy, and revengeful, retaining no higher political organization than that of the clan, broken by ruthless feuds, united only in battle or in raid against the stranger. But in the heart of the wild people there still lingered a spark of the poetic fire which had nerved it four hundred years before, through Aneurin and Llywarch Hen, to its struggle with the Saxon. At the hour of its lowest degradation the silence of Wales was suddenly broken by a crowd of singers. The song of the twelfth century burst forth, not from one bard or another, but from the nation at large. "In every house," says the shrewd Gerald de Barri, "strangers who arrived in the morning were entertained till

* *Authorities.*—For the general state of Wales, see the "Itinerarium Cambriæ" of Giraldus Cambrensis: for its general history, the "Brut-y-Tywysogion," and "Annales Cambriæ," published by the Master of the Rolls; the Chronicle of Caradoc of Lancarvan, as given in the translation by Powel; and Warrington's "History of Wales." Stephen's "Literature of the Cymry" affords a general view of Welsh poetry; the "Mabinogion" have been published by Lady Charlotte Guest. In his essays on "The Study of Celtic Literature," Mr. Matthew Arnold has admirably illustrated the characteristics of the Welsh Poetry. For English affairs the monastic annals we have before mentioned are supplemented by the jejune entries of Trivet and Murimuth.

eventide with the talk of maidens and the music of the harp." The romantic literature of the race found an admirable means of utterance in its tongue, as real a development of the old Celtic language heard by Cæsar as the Romance tongues are developments of Cæsar's Latin, but which at a far earlier date than any other language of modern Europe had attained to definite structure and to settled literary form. No other mediæval literature shows at its outset the same elaborate and completed organization as that of the Welsh. But within these settled forms of Celtic fancy plays with a startling freedom. In one of the later poems Gwion the Little transforms himself into a hare, a fish, a bird, a grain of wheat; but he is only the symbol of the strange shapes in which the Celtic fancy embodies itself in the tales or "Mabinogion" which reached their highest perfection in the legends of Arthur. It gay extravagance flings defiance to all fact, tradition, probability, and revels in the impossible and unreal. When Arthur sails into the unknown world, it is in a ship of glass. The "descent into hell," as a Celtic poet paints it, shakes off the mediæval horror with the mediæval reverence, and the knight who achieves the quest spends his years of infernal durance in hunting and minstrelsy, and in converse with fair women. The world of the Mabinogion is a world of pure phantasy, a new earth of marvels and enchantments, of dark forests whose silence is broken by the hermit's bell, and sunny glades where the light plays on the hero's armor. Each figure as it moves across the poet's canvas is bright with glancing color. "The maiden was clothed in a robe of flame-colored silk, and about her neck was a collar of ruddy gold in which were precious emeralds and rubies. Her head was of brighter gold than the flower of the broom, her skin was whiter than the foam of the wave, and fairer were her hands and her fingers than the blossoms of the wood-anemone amidst the spray of the meadow fountain. The eye of the trained hawk, the glance of the falcon, was not brighter than hers. Her bosom was more snowy than the breast of the white swan, her cheek was redder than the reddest roses." Everywhere there is an Oriental profusion of gorgeous imagery, but the gorgeousness is seldom oppressive. The sensibility of the Celtic temper, so quick to perceive beauty, so eager in its thirst for life, its emotions, its adventures, its sorrows, its joys,

is tempered by a passionate melancholy that expresses its revolt against the impossible, by an instinct of what is noble, by a sentiment that discovers the weird charm of nature. Some graceful play of pure fancy, some tender note of feeling, some magical touch of beauty, relieves its wildest extravagance. As Kalweh's greyhounds bound from side to side of their master's steed, they "sport round him like two sea-swallows." His spear is "swifter than the fall of the dewdrop from the blade of reed-grass upon the earth when the dew of June is at the heaviest." A subtle, observant love of nature and natural beauty takes fresh color from the passionate human sentiment with which it is imbued, sentiment which breaks out in Gwalchmai's cry of nature-love, "I love the birds and their sweet voices in the lulling songs of the wood," in his watches at night beside the fords "among the untrodden grass" to hear the nightingale and watch the play of the sea-mew. Even patriotism takes the same picturesque form; the Welsh poet hates the flat and sluggish land of the Saxon; as he dwells on his own, he tells of "its sea-coast and its mountains, its towns on the forest border, its fair landscape, its dales, its waters, and its valleys, its white sea-mews, its beauteous women." But the song passes swiftly and subtly into a world of romantic sentiment: "I love its fields clothed with tender trefoil, I love the marches of Merioneth where my head was pillowed on a snow-white arm." In the Celtic love of woman there is little of the Teutonic depth and earnestness, but in its stead a childlike spirit of delicate enjoyment, a faint distant flush of passion light the rose-light of dawn on a snowy mountain peak, a playful delight in beauty. "White is my love as the apple blossom, as the ocean's spray; her face shines like the pearly dew on Eryri; the glow of her cheeks is like the light of sunset." The buoyant and elastic temper of the French *trouvère* was spiritualized in the Welsh singers by a more refined poetic feeling. "Whoso beheld her was filled with her love. Four white trefoils sprang up wherever she trod." The touch of pure fancy removes its object out of the sphere of passion into one of delight and reverence.

It is strange, as we have said, to pass from the world of actual Welsh history into such a world as this. But side by side with this wayward, fanciful stream of poesy and romance

ran a torrent of intenser song. The old spirit of the earlier bards, their joy in battle, their love for freedom, their hatred of the Saxon, broke out in ode after ode, in songs extravagant, monotonous, often prosaic, but fused into poetry by the intense fire of patriotism which glowed within them. The rise of the new poetic feeling indeed marked the appearance of a new energy in the long struggle with the English conqueror.

Of the three Welsh states into which all that remained unconquered of Britain had been broken by the victories of Deorham and Chester, two had long ceased to exist. The country between the Clyde and the Dee had been gradually absorbed by the conquests of Northumbria and the growth of the Scot monarchy. West Wales, between the British Channel and the estuary of the Severn, had yielded to the sword of Ecgberht. But a fiercer resistance prolonged the independence of the great central portion which alone in modern language preserves the name of Wales. In itself the largest and most powerful of the British states, it was aided in its struggle against Mercia by the weakness of its assailant, the youngest and least powerful of the English states, as well as by the internal warfare which distracted the energies of the invaders. But Mercia had no sooner risen to supremacy among the English kingdoms than it took the work of conquest vigorously in hand. Offa tore from Wales the borderland between the Severn and the Wye; the raids of his successors carried fire and sword into the heart of the country; and an acknowledgment of the Mercian overlordship was wrested from the Welsh princes. On the fall of Mercia this passed to the West-Saxon kings. The Laws of Howel Dda own the payment of a yearly tribute by "the prince of Aberffraw" to "the King of London." The weakness of England during her long struggle with the Danes revived the hopes of British independence. But with the fall of the Danelaw the Welsh princes were again brought to submission, and when in the midst of the Confessor's reign the Welsh seized on a quarrel between the houses of Leofric and Godwine to cross the border and carry their attacks into England itself, the victories of Harold re-asserted the English supremacy. His light-armed troops disembarking on the coast penetrated to the heart of the mountains, and the successors of the Welsh

prince Gruffyd, whose head was the trophy of the campaign, swore to observe the old fealty and render the old tribute to the English Crown.

A far more desperate struggle began when the wave of Norman conquest broke on the Welsh frontier. A chain of great earldoms, settled by William along the border-land, at once bridled the old marauding forays. From his county palatine of Chester, Hugh the Wolf harried Flintshire into a desert; Robert of Belesme, in his earldom of Shrewsbury, "slew the Welsh," says a chronicler, "like sheep, conquered them, enslaved them, and flayed them with nails of iron." Backed by these greater baronies a horde of lesser adventurers obtained the royal "licence to make conquest on the Welsh." Monmouth and Abergavenny were seized and guarded by Norman castellans; Bernard of Neufmarché won the lordship of Brecknock; Roger of Montgomery raised the town and fortress in Powysland which still preserves his name. A great rising of the whole people in the days of the second William at last recovered some of this Norman spoil. The new castle of Montgomery was burned, Brecknock and Cardigan were cleared of the invaders, and the Welsh poured ravaging over the English border. Twice the Red King carried his arms fruitlessly among the mountains, against enemies who took refuge in their fastnesses till famine and hardship had driven his broken host into retreat. The wiser policy of Henry the First fell back on his father's system of gradual conquest, and a new tide of invasion flowed along the coast, where the land was level and open and accessible from the sea. The attack was aided by internal strife. Robert Fitz-Hamo, the lord of Gloucester, was summoned to his aid by a Welsh chieftain; and the defeat of Rhys ap Tewdor, the last prince under whom Southern Wales was united, produced an anarchy which enabled Robert to land safely on the coast of Glamorgan, to conquer the country round, and to divide it among his soldiers. A force of Flemings and Englishmen followed the Earl of Clare as he landed near Milford Haven, and pushing back the British inhabitants settled a "Little England" in the present Pembrokeshire. A few daring adventurers accompanied the Norman Lord of Kemeys into Cardigan, where land might be had for the winning by any one who would "wage war on the Welsh."

It was at this moment when the utter subjugation of the British race seemed at hand, that a new outburst of energy rolled back the tide of invasion and changed the fitful resistance of the separate Welsh provinces into a national effort to regain independence. A new poetic fire, as we have seen, sprang into life. Every fight, every hero, had suddenly its verse. The names of the older bards were revived in bold forgeries to animate the national resistance and to prophesy victory. It was in North Wales that the new spirit of patriotism received its strongest inspiration from this burst of song. Again and again Henry the Second was driven to retreat from the impregnable fastnesses where the "Lords of Snowdon," the princes of the house of Gruffydd ap Conan, claimed supremacy over Wales. Once a cry arose that the King was slain, Henry of Essex flung down the royal standard, and the King's desperate efforts could hardly save his army from utter rout. In a later campaign the invaders were met by storms of rain, and forced to abandon their baggage in a headlong flight to Chester. The greatest of the Welsh odes, that known to English readers in Gray's translation as "The Triumph of Owen," is Gwalchmai's song of victory over the repulse of an English fleet from Abermenai. The long reign of the two Llewelyns, the sons of Jorwerth and of Gruffydd, which all but cover the last century of Welsh independence, seemed destined to realize the hopes of their countrymen. The homage which the first succeeded in extorting from the whole of the Welsh chieftains placed him openly at the head of his race, and gave a new character to his struggle with the English King. In consolidating his authority within his own domains, and in the assertion of his lordship over the princes of the south, Llewelyn ap Jorwerth aimed steadily at securing the means of striking off the yoke of the Saxon. It was in vain that John strove to buy his friendship by the hand of his daughter Johanna. Fresh raids on the Marches forced the King to enter Wales; but though his army reached Snowdon it fell back like its predecessors, starved and broken before an enemy it could never reach. A second attack had better success. The chieftains of South Wales were drawn from their new allegiance to join the English forces, and Llewelyn, prisoned in his fastnesses, was at last driven to submit. But the ink of the treaty was hardly dry before Wales

was again on fire; the common fear of the English once more united its chieftains, and the war between John and his barons removed all dread of a new invasion. Absolved from his allegiance to an excommunicated King, and allied with the barons under Fitz-Walter—too glad to enlist in their cause a prince who could hold in check the nobles of the border country, where the royalist cause was strongest—Llewelyn seized his opportunity to reduce Shrewsbury, to annex Powys, where the English influence had always been powerful, to clear the royal garrisons from Caermarthen and Cardigan, and to force even the Flemings of Pembroke to do him homage.

The hopes of Wales rose higher and higher with each triumph of the Lord of Snowdon. The court of Llewelyn was crowded with bardic singers. "He pours," sings one of them, "his gold into the lap of the bard as the ripe fruit falls from the trees." But gold was hardly needed to wake their enthusiasm. Poet after poet sang of the "Devastator of England," the "Eagle of men that loves not to lie nor sleep," "towering above the rest of men with his long red lance," his "red helmet of battle crested with a fierce wolf." "The sound of his coming is like the roar of the wave as it rushes to the shore that can neither be stayed nor appeased." Lesser bards strung together his victories in rough jingle of rime and hounded him on to the slaughter. "Be of good courage in the slaughter," sings Elidir, "cling to thy work, destroy England, and plunder its multitudes." A fierce thirst for blood runs through the abrupt, passionate verses of the court singers. "Swansea, that tranquil town, was broken in heaps," bursts out a triumphant poet; "St. Clears, with its bright white lands, it is not Saxons who hold it now!" "In Swansea, the key of Lloegria, we made widows of all the wives." "The dread Eagle is wont to lay corpses in rows, and to feast with the leader of wolves and with hovering ravens glutted with flesh, butchers with keen scent of carcases." "Better," closes the song, "is the grave than the life of man who sighs when the horns call him forth to the squares of battle." But even in bardic verse Llewelyn rises high out of the mere mob of chieftains who live by rapine, and boast as the Hirlas-horn passes from hand to hand through the hall that "they take and give no quarter." "Tender-hearted, wise,

witty, ingenious," he was "the great Cæsar" who was to gather beneath his sway the broken fragments of the Celtic race. Mysterious prophecies, the prophecies of Merlin the Wise, floated from lip to lip, to nerve Wales to its last struggle with the invaders. Medrawd and Arthur would appear once more on earth to fight over again the fatal battle of Camlan. The last conqueror of the Celtic race, Cadwallon, still lived to combat for his people. The supposed verses of Taliesin expressed the undying hope of a restoration of the Cymry. "In their hands shall be all the land from Britanny to Man: . . . a rumor shall arise that the Germans are moving out of Britain back again to their fatherland." Gathered up in the strange work of Geoffry of Monmouth, these predictions made a deep impression, not on Wales only, but on its conquerors. It was to meet indeed the dreams of a yet living Arthur that the grave of the legendary hero-king at Glastonbury was found and visited by Henry the Second. But neither trick nor conquest could shake the firm faith of the Celt in the ultimate victory of his race. "Think you," said Henry to a Welsh chieftain who had joined his host, "that your people of rebels can withstand my army?" "My people," replied the chieftain, "may be weakened by your might, and even in great part destroyed, but unless the wrath of God be on the side of its foe it will not perish utterly. Nor deem I that other race or other tongue will answer for this corner of the world before the Judge of all at the last day save this people and tongue of Wales." So ran the popular rime, "Their Lord they will praise, their speech they shall keep, their land they shall lose—except wild Wales." Faith and prophecy seemed justified by the growing strength of the British people. The weakness and dissensions which characterized the reign of Henry the Third enabled Llewelyn ap Jorwerth to preserve a practical independence till the close of his life, when a fresh acknowledgment of the English supremacy was wrested from him by Archbishop Edmund. But the triumphs of his arms were renewed by Llewelyn the son of Gruffydd, whose ravages swept the border to the very gates of Chester, while his conquest of Glamorgan seemed to bind the whole people together in a power strong enough to meet any attack from the stranger. Throughout the Barons' War Llewelyn remained master of Wales. Even at its close

the threat of an attack from the now united kingdom only forced him to submission on a practical acknowledgment of his sovereignty. The chieftain whom the English kings had till then scrupulously designated as "Prince of Aberffraw," was now allowed the title of "Prince of Wales," and his right to receive homage from the other nobles of his principality was allowed.

Near, however, as Llewelyn seemed to the final realization of his aims, he was still a vassal of the English crown, and the accession of a new sovereign to the throne was at once followed by the demand of his homage. The youth of Edward the First had already given promise of the high qualities which distinguished him as an English ruler. The passion for law, the instinct of good government, which were to make his reign so memorable in our history, had declared themselves from the first. He had sided with the barons at the outset of their struggle with Henry; he had striven to keep his father true to the Provisions of Oxford. It was only when the Crown seemed falling into bondage that Edward passed to the royal side; and when the danger he dreaded was over he returned to his older attitude. In the first flush of victory, while the doom of Simon was yet unknown, Edward stood alone in desiring his captivity against the cry of the Marcher lords for his death. When all was over he wept over the corpse of his cousin, Henry de Montfort, and followed the Earl's body to the tomb. It was from Earl Simon, as the Earl owned with a proud bitterness ere his death, that Edward had learned the skill in warfare which distinguished him among the princes of his time. But he had learned the far nobler lesson of a self-government which lifted him high above them as ruler among men. Severing himself from the brutal triumph of the royalist party, he secured fair terms to the conquered, and after crushing the last traces of resistance, he won the adoption by the Crown of the constitutional system of government for which the barons had fought. So utterly was the land at rest that he felt free to join a crusade in Palestine. His father's death recalled him home to meet at once the difficulty of Wales. During two years Llewelyn rejected the King's repeated summons to him to perform his homage, till Edward's patience was exhausted, and the royal army marched into North Wales. The fabric of Welsh great-

ness fell at a single blow; the chieftain of the south and centre who had so lately sworn fealty to Llewelyn deserted him to join his English enemies; an English fleet reduced Anglesea, and the Prince, cooped up in his fastnesses, was forced to throw himself on the royal mercy. With characteristic moderation his conqueror contented himself with adding to the English dominions the coast district as far as Conway, and providing that the title of Prince of Wales should cease at Llewelyn's death. A heavy fine which he had incurred was remitted, and Eleanor, the daughter of Simon of Montfort, who had been arrested on her way to join him as his wife, was wedded to him at the English court. For four years all was quiet, but the persuasions of his brother David, who had deserted him in the previous war, and whose desertion had been rewarded with an English lordship, roused Llewelyn to a fresh revolt. A prophecy of Merlin had announced that when English money became round the Prince of Wales should be crowned at London; and a new coinage of copper money, coupled with the prohibition to break the silver penny into halves and quarters, as had been usual, was supposed to have fulfilled the prediction. In the campaign which followed the Prince held out in Snowdon with the stubbornness of despair, and the rout of an English detachment which had thrown a bridge across the Menai Straits into Anglesea prolonged the contest into the winter. Terrible however as were the sufferings of the English army, Edward's firmness remained unbroken, and rejecting all proposals of retreat he issued orders for the formation of a new army at Caermarthen to complete the circle of investment round Llewelyn. The Prince sallied from his mountain-hold for a raid upon Radnorshire, and fell in a petty skirmish on the banks of the Wye. With him died the independence of his race. After six months of flight his brother David was arrested and sentenced in full Parliament to a traitor's death. The submission of the lesser chieftains was followed by the building of strong castles at Conwey and Caernarvon, and the settlement of English barons on the confiscated soil. A wiser instinct of government led Edward to introduce by the "Statute of Wales" English law and the English administration of justice in Wales. But little came of the attempt; and it was not till the time of Henry the Eighth that the

country was actually incorporated in England. What Edward had really done was to break the Welsh resistance. His policy of justice (for the "massacre of the bards" is mere fable) accomplished its end, and in spite of two later rebellions Wales ceased to be any serious danger to England for a hundred years.

Section II.—The English Parliament, 1283—1295.*

The conquest of Wales marked the adoption of a new attitude and policy on the part of the crown. From the earliest moment of his reign Edward the First definitely abandoned all dreams of recovering the foreign dominions which his grandfather had lost. He concentrated himself on the consolidation and good government of England itself. We can only fairly judge his annexation of Wales, or his attempt to annex Scotland, if we regard them as parts of the same scheme of national administration to which we owe his final establishment of our judicature, our legislation, our Parliament. The King's English policy, like his English name, was the sign of a new epoch. The long period of national formation had come practically to an end. With the reign of Edward begins modern England, the constitutional England in which we live. It is not that any chasm separates our history before it from our history after it, as the chasm of the Revolution divides the history of France, for we have traced the rudiments of our constitution to the first moment of the English settlement in Britain. But it is with these as with our language. The tongue of Ælfred is the very tongue we speak, but in spite of its identity with modern Eng-

* *Authorities.*—The short treatise on the Constitution of Parliament called "Modus tenendi Parliamenta" may be taken as a fair account of its actual state and powers in the fourteenth century. It has been reprinted by Dr. Stubbs, in the invaluable collection of Documents which serves as the base of the present section. Sir Francis Palgrave has illustrated the remedial side of our parliamentary institutions with much vigor and picturesqueness in his "History of the English Commonwealth," but his conclusions are often hasty and prejudiced. On all constitutional points from the reign of Edward the First we can now rely on the judgment and research of Mr. Hallam ("Middle Ages").

[The second volume of Dr. Stubbs's "Constitutional History" which deals with this period was published after this History was written and the list of authorities prepared.—Ed.]

lish it has to be learned like the tongue of a stranger. On the other hand, the English of Chaucer is almost as intelligible as our own. In the first the historian and philologer can study the origin and development of our national speech, in the last a schoolboy can enjoy the story of Troilus and Cressida, or listen to the gay chat of the Canterbury Pilgrims. In precisely the same way a knowledge of our earliest laws is indispensable for the right understanding of later legislation, its origin and its development, while the principles of our Parliamentary system must necessarily be studied in the Meetings of Wise Men before the Conquest or the Great Council of Barons after it. But the Parliaments which Edward gathered at the close of his reign are not merely illustrative of the history of later Parliaments, they are absolutely identical with those which still sit at St. Stephen's; and a statute of Edward, if unrepealed, can be pleaded in our courts as formally as a statute of Victoria. In a word, the long struggle of the constitution for actual existence has come to an end. The contests which follow are not contests which tell, like those which preceded them, on the actual fabric of our political institutions; they are simply stages in the rough discipline by which England has learned, and is still learning, how best to use and how wisely to develop the latent powers of its national life, how to adjust the balance of its social and political forces, and to adapt its constitutional forms to the varying conditions of the time. From the reign of Edward, in fact, we are face to face with modern England. King, Lords, Commons, the Courts of Justice, the forms of public administration, our local divisions and provincial jurisdictions, the relations of Church and State, in great measure the framework of society itself, have all taken the shape which they still essentially retain.

Much of this great change is doubtless attributable to the general temper of the age, whose special task and object seemed to be that of reducing to distinct form the great principles which had sprung into a new and vigorous life during the century that preceded it. As the opening of the thirteenth century had been an age of founders, creators, discoverers, so its close was an age of lawyers; the most illustrious men of the time were no longer such as Bacon, or Earl Simon, or Francis of Assisi, but men such as St. Louis

of France or Alfonso the Wise, organizers, administrators, framers of laws and institutions. It was to this class that Edward himself belonged. He had little of creative genius or political originality in his character, but he possessed in a high degree the faculty of organization, and his passionate love of law broke out even in the legal chicanery to which he sometimes stooped. In the judicial reforms to which so much of his attention was directed, he showed himself, if not an "English Justinian," at any rate a clear-sighted man of business, developing, reforming, bringing into a lasting shape the institutions of his predecessors. One of his first cares was to complete the judicial reforms begun by Henry II. The most important court of civil jurisdiction, the Sheriff's or County Court, remained unchanged, both in the extent of its jurisdiction, and the character of the Sheriff as a royal officer. But the superior courts into which the King's Court had since the Great Charter divided itself, those of the King's Bench, Exchequer, and Common Pleas, now received a distinct staff of judges for each court. Of far greater importance than this change, which was in effect but the completion of a process of severance that had long been going on, was the establishment of an equitable jurisdiction side by side with that of the common law. In his reform of 1178 Henry the Second had broken up the older King's Court, which had till then served as the final Court of Appeal, by the severance of the purely legal judges who had been gradually added to it from the general body of his councillors. The judges thus severed from the Council retained the name and the ordinary jurisdiction of "the King's Court," while all cases in which they failed to do justice were reserved for the special cognizance of the royal Council itself. To this final jurisdiction of the King in Council Edward gave a wide development. His assembly of the ministers, the higher permanent officials, and the law officers of the Crown, for the first time reserved to itself in its judicial capacity the correction of all breaches of the law which the lower courts had failed to repress, whether from weakness, partiality, or corruption, and especially of those lawless outbreaks of the more powerful baronage which defied the common authority of the judges. Though regarded with jealousy by Parliament, the jurisdiction of the Council seems to have been

steadily put in force through the two other centuries which followed; in the reign of Henry the Seventh it took legal and statutory form in the shape of the Court of Star Chamber, and its powers are still exercised in our own day by the Judicial Committee of the Privy Council. But the same duty of the Crown to do justice where its courts fell short of giving due redress for wrong expressed itself in the jurisdiction of the Chancellor. This great officer of State, who had perhaps originally acted only as President of the Council when discharging its judicial functions, acquired at a very early date an independent judicial position of the same nature. It is by remembering the origin of the Court of Chancery that we understand the nature of the powers it gradually acquired. All grievances of the subject, especially those which sprang from the misconduct of government officials or of powerful oppressors, fell within its cognizance, as they fell within that of the Royal Council, and to these were added disputes respecting the wardship of infants, dower, rent-charges, or tithes. Its equitable jurisdiction sprang from the defective nature and the technical and unbending rules of the common law. As the Council had given redress in cases where law became injustice, so the Court of Chancery interfered without regard to the rules of procedure adopted by the common law courts, on the petition of a party for whose grievance the common law provided no adequate remedy. An analogous extension of his powers enabled the Chancellor to afford relief in cases of fraud, accident, or abuse of trust, and this side of jurisdiction was largely extended at a later time through the results of legislation on the tenure of land by ecclesiastical bodies. The separate powers of the Chancellor, whatever was the original date at which they were first exercised, seem to have been thoroughly established under Edward the First.

In legislation, as in his judicial reforms, Edward renewed and consolidated the principles which had been already brought into practical working by Henry the Second. Significant acts announced his determination to carry out Henry's policy of limiting the independent jurisdiction of the Church. He was resolute to force it to become thoroughly national by bearing its due part of the common national burthens, and to break its growing dependence upon Rome. The defiant

resistance of the ecclesiastical body was answered in an emphatic way. By falling into the "dead hand" or "mortmain" of the Church land ceased to render its feudal services; and the "Statute of Mortmain" now forbade the alienation of land to religious bodies in such wise that is should cease to render its due service to the King. The restriction was probably no beneficial one to the country at large, for Churchmen were the best landlords, and it was soon evaded by the ingenuity of the clerical lawyers; but it marked the growing jealousy of any attempt to set aside what was national from serving the general need and profit of the nation. Its immediate effect was to stir the clergy to a bitter resentment. But Edward remained firm, and when the bishops proposed to restrict the royal courts from dealing with cases of patronage or causes which touched the chattels of Churchmen he met their proposals by an instant prohibition. His care for the trading classes was seen in the Statute of Merchants, which provided for the registration of the debts of traders, and for their recovery by distraint of the debtor's goods and the imprisonment of his person. The Statute of Winchester, the greatest of Edward's measures for the enforcement of public order, revived and reorganized the old institutions of national police and national defence. It regulated the action of the hundred, the duty of watch and ward, and the gathering of the fyrd or militia of the realm as Henry the Second had moulded it into form in his Assize of Arms. Every man was bound to hold himself in readiness, duly armed, for the King's service in case of invasion or revolt, or to pursue felons when hue and cry were raised after them. Every district was made responsible for crimes committed within its bounds; the gates of each town were required to be closed at nightfall, and all strangers to give an account of themselves to its magistrates. As a security for travellers against sudden attacks from robbers, all brushwood was to be destroyed for a space of two hundred feet on either side the public highway, a provision which illustrates at once the social and physical condition of the country at the time. To enforce the observance of this act knights were appointed in every shire under the name of Conservators of the Peace, a name which, as the convenience of these local magistrates was more sensibly felt and their powers more largely extended,

was changed for that which they still retain of "Justices of the Peace." The great measure which is commonly known as the Statute "Quia Emptores" is one of those legislative efforts which mark the progress of a wide social revolution in the country at large. The number of the greater barons was diminishing every day, while the number of the country gentry and of the more substantial yeomanry was increasing with the increase of the national wealth. This increase showed itself in the growing desire to become proprietors of land. Tenants of the greater barons received under-tenants on condition of their rendering them similar services to those which they themselves rendered to their lords; and the baronage, while duly receiving the services in compensation for which they had originally granted their lands in fee, saw with jealousy the feudal profits of these new under-tenants, the profits of wardship or of reliefs and the like, in a word the whole increase in the value of the estate consequent on its subdivision and higher cultivation, passing into other hands than their own. The purpose of the statute was to check this process by providing that in any case of alienation the sub-tenant should henceforth hold, not of the tenant, but directly of the superior lord. But its result was to promote instead of hindering the transfer and subdivision of land. The tenant who was before compelled to retain in any case so much of the estate as enabled him to discharge his feudal services to the over-lord of whom he held it, was now enabled by a process analogous to the modern sale of "tenant-right," to transfer both land and services to new holders. However small the estates thus created might be, the bulk were held directly of the Crown; and this class of lesser gentry and freeholders grew steadily from this time in numbers and importance.

It is to the same social revolution as well as to the large statesmanship of Edward the First that we owe our Parliament. Neither the Meeting of the Wise Men before the Conquest, nor the Great Council of the Barons after it, had been in any way representative bodies. The first theoretically included all free holders of land, but it shrank at an early time into a gathering of earls, higher nobles, and bishops, with the officers and thegns of the royal household. Little change was made in the composition of this assembly by

the Conquest, for the Great Council of the Norman kings was held to include all tenants who held directly of the Crown, the bishops and greater abbots (whose character as independent spiritual members tended more and more to merge in their position as barons), and the great officers of the Court. But though its composition remained the same, the character of the assembly was essentially altered. From a free gathering of "Wise Men" it sank to a royal court of feudal vassals. Its functions seem to have become almost nominal, and its powers to have been restricted to the sanctioning, without debate or possibility of refusal, all grants demanded from it by the Crown. Its "counsel and consent," however, remained necessary for the legal validity of every great fiscal or political measure, and its very existence was an effectual protest against the imperial theories advanced by the lawyers of Henry the Second, theories which declared all legislative power to reside wholly in the sovereign. It was in fact under Henry that these assemblies became more regular, and their functions more important. The reforms which marked his reign were issued in the Great Council, and even financial matters were suffered to be debated there. But it was not till the grant of the Great Charter that its powers over taxation were formally recognized, and the principle established that no burthen beyond the customary feudal aids might be imposed "save by the Common Council of the Realm." The same great document first expressly regulated its form. In theory, as we have seen, the assembly consisted of all who held land directly of the Crown. But the same causes which restricted attendance at the Witenagemot to the greater nobles told on the actual composition of the Council of Barons. While the attendance of the ordinary tenants in chief, the Knights or "Lesser Barons," was burthensome from its expense to themselves, their numbers and their dependence on the higher nobles made their assembly dangerous to the Crown. As early, therefore, as the time of Henry the First we find a distinction recognized between the "Greater Barons," of whom the Council was usually composed, and the "Lesser Barons" who formed the bulk of the tenants of the Crown. But though the attendance of the latter had become rare, their right of attendance remained intact. While enacting that the prelates and greater barons

should be summoned by special writs to each gathering of the Council, a remarkable provision of the Great Charter orders a general summons to be issued through the Sheriff to all direct tenants of the Crown. The provision was probably intended to rouse the lesser baronage to the exercise of rights which had practically passed into desuetude, but as the clause is omitted in later issues of the Charter we may doubt whether the principle it embodied ever received more than a very limited application. There are traces of the attendance of a few of the lesser knighthood, gentry perhaps of the neighborhood where the assembly was held, in some of its meetings under Henry the Third, but till a late period in the reign of his successor the Great Council practically remained a gathering of the greater barons, the prelates, and the officers of the Crown. The change which the Great Charter had failed to accomplish was now, however, brought about by the social circumstances of the time. One of the most remarkable of these was the steady decrease in the number of the greater nobles. The bulk of the earldoms had already lapsed to the Crown through the extinction of the families of their possessors; of the greater baronies, many had practically ceased to exist by their division among coheiresses, many through the constant struggle of the poorer barons to rid themselves of their rank by a disclaimer, so as to escape the burthen of higher taxation and attendance in Parliament which it involved. How far this diminution had gone we may see from the fact that hardly more than a hundred barons set in the earlier Councils of Edward's reign. But while the number of those who actually possessed the privilege of assisting in Parliament was rapidly diminishing, the numbers and wealth of the "lesser baronage," whose right of attendance had become a mere constitutional tradition, was as rapidly increasing. The long peace and prosperity of the realm, the extension of its commerce, and the increased export of wool, were swelling the ranks and incomes of the country gentry as well as of the freeholders and substantial yeomanry. We have already noticed the growing passion for the possession of land which makes this reign so critical a moment in the history of the English freeholder; but the same tendency had to some extent existed in the preceding century, and it was a consciousness of the growing impor-

tance of this class of rural proprietors which induced the barons at the time of the Charter to make their fruitless attempt to induce them to take part in the deliberations of the Great Council. But while the barons desired their presence as an aid against the Crown, the Crown itself desired it as a means of rendering taxation more efficient. So long as the Great Council remained a mere assembly of magnates it was necessary for the King's ministers to treat separately with the other orders of the state as to the amount and assessment of their contributions. The grant made in the Great Council was binding only on the barons and prelates who made it; but before the aids of the boroughs, the Church, or the shires could reach the royal treasury, a separate negotiation had to be conducted by the officers of the Exchequer with the reeves of each town, the sheriff and shire-court of each county, and the archdeacons of each diocese. Bargains of this sort would be the more tedious and disappointing as the necessities of the Crown increased in the later years of Edward, and it became a matter of fiscal expediency to obtain the sanction of any proposed taxation through the presence of these classes in the Great Council itself.

The effort, however, to revive the old personal attendance of the lesser baronage, which had broken down half a century before, could hardly be renewed at a time when the increase of their numbers made it more impracticable than ever; but a means of escape from this difficulty was fortunately suggested by the very nature of the court through which alone a summons could be addressed to the landed knighthood. Amidst the many judicial reforms of Henry or Edward the Shire Court remained unchanged. The haunted mound or the immemorial oak round which the assembly gathered (for the court was often held in the open air) were the relics of a time before the free kingdom had sunk into a shire, and its folk-moot into a County Court. But save that the King's reeve had taken the place of the King, and that the Norman legislation had displaced the Bishop and set four Coroners by the Sheriff's side, the gathering of the freeholders remained much as of old. The local knighthood, the yeomanry, the husbandmen of the county, were all represented in the crowd that gathered round the Sheriff, as, guarded by his liveried followers, he published the King's writs, announced his de-

mands of aids, received the presentment of criminals and the inquest of the local jurors, assessed the taxation of each district, or listened solemnly to appeals for justice, civil and criminal, from all who held themselves oppressed in the lesser courts of the hundred or the soke. It was in the County Court alone that the Sheriff could legally summon the lesser baronage to attend the Great Council, and it was in the actual constitution of this assembly that the Crown found a solution of the difficulty which we have already stated. For the principle of representation by which it was finally solved was coeval with the Shire Court itself. In all cases of civil or criminal justice the twelve sworn assessors of the Sheriff, as members of a class, though not formally deputed for that purpose, practically represented the judicial opinion of the county at large. From every hundred came groups of twelve sworn deputies, the "jurors," through whom the presentments of the district were made to the royal officer, and with whom the assessment of its share in the general taxation was arranged. The husbandmen on the outskirts of the crowd, clad in the brown smock frock which still lingers in the garb of our carters and ploughmen, were broken up into little knots of five, a reeve and four assistants, who formed the representatives of the rural townships. If, in fact, we regard the Shire Courts as lineally the descendants of our earliest English folk-moots, we may justly claim the principle of parliamentary representation as among the oldest of our institutions. But it was only slowly and tentatively that this principle was applied to the reconstitution of the Great Council. As early as the close of John's reign there are indications of the approaching change in the summons of "four discreet knights" from every county. Fresh need of local support was felt by both parties in the conflict of the succeeding reign, and Henry and his barons alike summoned knights from each shire "to meet on the common business of the realm." It was no doubt with the same purpose that the writs of Earl Simon ordered the choice of knights in each shire for his famous parliament of 1265. Something like a continuous attendance may be dated from the accession of Edward, but it was long before the knights were regarded as more than local deputies for the assessment of taxation, or admitted to a share in the general business of the Great

Council. The statute "Quia Emptores," for instance, was passed in it before the knights who had been summoned could attend. Their participation in the deliberative power of Parliament, as well as their regular and continuous attendance, dates only from the Parliament of 1295. But a far greater constitutional change in their position had alredy taken place through the extension of electoral rights to the freeholders at large. The one class entitled to a seat in the Great Council was, as we have seen, that of the lesser baronage; and if the lesser baronage alone the knights were in theory the representatives. But the necessity of holding their election in the County Court rendered any restriction of the electoral body physically impossible. The court was composed of the whole body of freeholders, and no sheriff could distinguish the "aye, aye" of the yeoman from the "aye, aye" of the lesser baron. From the first moment therefore of their attendance we find the knights regarded not as mere representatives of the baronage, but as knights of the shire, and by this silent revolution the whole body of the rural freeholders were admitted to a share in the government of the realm.

The financial difficulties of the Crown led to a far more radical revolution in the admission into the Great Council of representatives from the boroughs. The presence of knights from each shire was, as we have seen, the recognition of an older right, but no right of attendance or share in the national "counsel and consent" could be pleaded for the burgesses of the towns. On the other hand, the rapid development of their wealth made them every day more important as elements in the national taxation. The towns had long since freed themselves from all payment of the dues or fines exacted by the King, as the original lord of the soil on which they had in most cases grown up, by what was called the purchase of the "farm of the borough;" in other words, by the commutation of these uncertain dues for a fixed sum paid annually to the Crown, and apportioned by their own magistrates among the general body of the burghers. All that the King legally retained was the right enjoyed by every great proprietor of levying a corresponding taxation on his tenants in demesne under the name of "a free aid," whenever a grant was made for the national

necessities by the barons of the Great Council. But the temptation of appropriating the growing wealth of the mercantile class proved stronger than legal restrictions, and we find both Henry the Third and his son assuming a right of imposing taxes at pleasure and without any authority from the Council even over London itself. The burgesses could refuse indeed the invitation to contribute to the "free aid" demanded by the royal officers, but the suspension of their markets or trading privileges brought them in the end to submission. Each of these "free aids," however, had to be extorted after a long wrangle between the borough and the officers of the Exchequer; and if the towns were driven to comply with what they considered an extortion, they could generally force the Crown by evasions and delays to a compromise and abatement of its original demands. The same financial reasons, therefore, existed for desiring the presence of their representatives in the Great Council as existed in the case of the shires; but it was the genius of Earl Simon which first broke through the older constitutional tradition, and dared to summon two burgesses from each town to the Parliament of 1265. Time had, indeed, to pass before the large and statesmanlike conception of the great patriot would meet with full acceptance. Through the earlier part of Edward's reign we find a few instances of the presence of representatives from the towns, but their scanty numbers and the irregularity of their attendance show that they were summoned rather to afford financial information to the Great Council than as representatives in it of an estate of the realm. But every year pleaded stronger and stronger for their inclusion, and in the Parliament of 1295 that of 1265 found itself at last reproduced. "It was from me that he learnt it," Earl Simon had cried, as he recognized the military skill of Edward's onset at Evesham; "It was from me that he learnt it," his spirit might have exclaimed, as he saw the King gathering at last two burgesses "from every city, borough, and leading town" within his realm to sit side by side with the knights, nobles, and barons of the Great Council. To the Crown the change was from the first an advantageous one. The grants of subsidies by the burgesses in Parliament proved more profitable than the previous extortions of the Exchequer. The proportion of their grant

generally exceeded that of the other estates by a tenth. Their representatives too proved far more compliant with the royal will than the barons or knights of the shire; only on one occasion during Edward's reign did the burgesses waver from their general support of the Crown. It was easy indeed to control them, for the selection of boroughs to be represented remained wholly in the King's hands, and their numbers could be increased or diminished at the King's pleasure. The determination was left to the sheriff, and at a hint from the royal Council a sheriff of Wilts would cut down the number of represented boroughs in his shire from eleven to three, or a sheriff of Bucks declare he could find but a single borough, that of Wycomb, within the bounds of the county. Nor was this exercise of the prerogative hampered by any anxiety on the part of the towns to claim representative privileges. It was difficult to suspect that a power before which the Crown would have to bow lay in the ranks of soberly clad traders, summoned only to assess the contributions of their boroughs, and whose attendance was as difficult to secure as it seemed burthensome to themselves and the towns who sent them. The mass of citizens took little or no part in their choice, for they were elected in the county court by a few of the principal burghers deputed for the purpose; but the cost of their maintenance, the two shillings a day paid to the burgess by his town, as four were paid to the knight by his county, was a burthen from which the boroughs made desperate efforts to escape. Some persisted in making no return to the sheriff. Some bought charters of exemption from the troublesome privilege. Of the 165 who were summoned by Edward the First more than a third ceased to send representatives after a single compliance with the royal summons. During the whole time from the reign of Edward the Third to the reign of Henry the Sixth the sheriff of Lancashire declined to return the names of any boroughs at all within that county, "on account of their poverty." Nor were the representatives themselves more anxious to appear than their boroughs to send them. The busy country squire and the thrifty trader were equally reluctant to undergo the trouble and expense of a journey to Westminster. Legal measures were often necessary to ensure their presence. Writs still exist in abundance such

as that by which Walter le Rous is "held to bail in eight oxen and four cart-horses to come before the King on the day specified" for attendance in Parliament. But in spite of obstacles such as these the presence of representatives from the boroughs may be regarded as continuous from the Parliament of 1295. As the representation of the lesser barons had widened through a silent change into that of the shire, so that of the boroughs—restricted in theory to those in royal demesne—seems practically from Edward's time to have been extended to all who were in a condition to pay the cost of their representatives' support. By a change as silent within the Parliament itself the burgess, originally summoned to take part only in matters of taxation, was at last admitted to a full share in the deliberations and authority of the other orders of the State.

The admission of the burgesses and knights of the shire to the assembly of 1295 completed the fabric of our representative constitution. The Great Council of the Barons had become the Parliament of the realm, a parliament in which every order of the state found itself represented, and took part in the grant of supplies, the work of legislation, and in the end the control of government. But though in all essential points the character of Parliament has remained the same from that time to this, there were some remarkable particulars in which this assembly of 1295 differed widely from the present Parliament at St. Stephen's. Some of these differences, such as those which sprang from the increased powers and changed relations of the different orders among themselves, we shall have occasion to consider at a later time. But a difference of a far more startling kind than these lay in the presence of the clergy. If there is any part in the Parliamentary scheme of Edward the First which can be regarded as especially his own, it is his project for the representation of the ecclesiastical order. The King had twice at least summoned its "proctors" to great Councils before 1295, but it was then only that the complete representation of the Church was definitely organized by the insertion of a clause in the writ which summoned a bishop to Parliament requiring the personal attendance of all archdeacons, deans, or priors of cathedral churches, of a proctor for each cathedral chapter, and two for the clergy within his diocese. The clause is re-

peated in the writs of the present day, but its practical effect was foiled almost from the first by the resolute opposition of those to whom it was addressed. What the towns failed in doing the clergy actually did. Even when forced to comply with the royal summons, as they seem to have been forced during Edward's reign, they sat jealously by themselves, and their refusal to vote supplies in any but their own provincial assemblies or convocations, of Canterbury and York left the Crown without a motive for insisting on their continued attendance. Their presence indeed, though still occasionally granted on some solemn occasions, became so pure a formality that by the end of the fifteenth century it had sunk wholly into desuetude. In their anxiety to preserve their existence as an isolated and privileged order the clergy flung away a power which, had they retained it, would have ruinously hampered the healthy development of the state. To take a single instance, it is difficult to see how the great changes of the Reformation could have been brought about had a good half of the House of Commons consisted purely of churchmen, whose numbers would have been backed by the weight of property as possessors of a third of the landed estates of the realm. A hardly less important difference may be found in the gradual restriction of the meetings of Parliament to Westminster. The names of the early statutes remind us of its convocation at the most various quarters, at Winchester, Acton Burnell, or Northampton. It was at a later time that Parliament became settled in the straggling village which had grown up in the marshy swamp of the Isle of Thorns, beside the palace whose embattled pile towered over the Thames and the great minster which was still rising in Edward's day on the site of the older church of the Confessor. It is possible that, while contributing greatly to its constitutional importance, the settlement of the Parliament may have helped to throw into the background its character as a supreme court of appeal. The proclamation by which it was called together invited "all who had any grace to demand of the King in Parliament, or any plaint to make of matters which could not be redressed or determined by ordinary course of law, or who had been in any way aggrieved by any of the King's ministers or justices or sheriffs, or their bailiffs, or any other officer, or have been unduly assessed, rated,

charged, or surcharged to aids, subsidies, or taxes," to deliver their petitions to receivers who sat in the Great Hall of the Palace of Westminster. The petitions were forwarded to the King's Council, and it was probably the extension of the jurisdiction of that body, and the subsequent rise of the Court of Chancery, which reduced this ancient right of the subject to the formal election of "Triers of Petitions" at the opening of every new Parliament by the House of Lords, a usage which is still continued. But it must have been owing to some memory of the older custom that the subject always looked for redress against injuries from the Crown or its ministers to the Parliament of the realm.

Section III.—The Conquest of Scotland, 1290—1305.*

The personal character of Edward the First had borne a large part in the constitutional changes which we have described, but it becomes of the highest moment during the war with Scotland which covers the latter half of his reign.

In his own time, and amongst his own subjects, Edward was the object of almost boundless admiration. He was in the truest sense a national King. At the moment when the last trace of foreign conquest passed away, when the descendants of those who won and those who lost at Senlac blended forever into an English people, England saw in her ruler no stranger, but an Englishman. The national tradition returned in more than the golden hair or the English name which linked him to our earlier Kings. Edward's very temper was English to the core. In good as in

**Authorities.*—Scotland itself has no contemporary chronicles for this period: the jingling rimes of Blind Harry are two hundred years later than the death of his hero, Wallace. Those of England are meagre and inaccurate; the most important are the "Annales Angliæ et Scotiæ" and "Annales Regni Scotiæ," Rishanger's Chronicle, his "Gesta Edwardi Primi," and three fragments of annals (all published in the Rolls Series). The portion of the so-called Walsingham's History which relates to this time is now attributed by its latest editor, Mr. Riley, to Rishanger's hand. But the main source of our information lies in the copious collection of state papers preserved in Rymer's "Fœdera," in the "Rotuli Scotiæ," and in the "Documents and Records illustrative of the History of Scotland," edited by Sir F. Palgrave. Mr. Robertson, in his "Scotland under her Early Kings," has admirably illustrated the ages before the quarrel, and Mr. Burton in his History of Scotland has stated the quarrel itself with great accuracy and fairness. For Edward's side see the preface of Sir F. Palgrave to the work above, and Mr. Freeman's essay on "The Relations between the Crowns of England and Scotland."

evil he stands out as the typical representative of the race he ruled, like them wilful and imperious, tenacious of his rights, indomitable in his pride, dogged, stubborn, slow of apprehension, narrow in sympathy, but like them, too, just in the main, unselfish, laborious, conscientious, haughtily observant of truth and self-respect, temperate, reverent of duty, religious. He inherited indeed from the Angevins their fierce and passionate wrath; his punishments, when he punished in anger, were without pity; and a priest who ventured at a moment of storm into his presence with a remonstrance dropped dead from sheer fright at his feet. But for the most part his impulses were generous, trustful, averse from cruelty, prone to forgiveness. "No man ever asked mercy of me," he said in his old age, "and was refused." The rough soldierly nobleness of his nature breaks out at Falkirk, where he lay on the bare ground among his men, or in his refusal during a Welsh campaign to drink of the one cask of wine which had been saved from marauders: "It is I who have brought you into this strait," he said to his thirsty fellow-soldiers, "and I will have no advantage of you in meat or drink." A strange tenderness and sensitiveness to affection lay in fact beneath the stern imperiousness of his outer bearing. Every subject throughout his realm was drawn closer to the King who wept bitterly at the news of his father's death, though it gave him a crown; whose fiercest burst of vengeance was called out by an insult to his mother; whose crosses rose as memorials of his love and sorrow at every spot where his wife's bier rested. "I loved her tenderly in her lifetime," wrote Edward to Eleanor's friend, the Abbot of Cluny; "I do not cease to love her now she is dead." And as it was with mother and wife, so it was with his people at large. All the self-concentrated isolation of the earlier Angevins disappears in Edward. He was the first English king since the Conquest who loved his people with a personal love, and craved for their love back again. To his trust in them we owe our Parliament, to his care for them the great statutes which stand in the forefront of our laws. Even in his struggles with her England understood a temper which was so perfectly her own, and the quarrels between King and people during his reign are quarrels where, doggedly as they fought, neither disputant doubted for a moment the worth or affection of the other. Few scenes in our history are more touching than that which closes the long contest over the Charter, when Edward stood face to face with his

people in Westminster Hall, and with a sudden burst of tears owned himself frankly in the wrong.

But it was just this sensitiveness, this openness to outer impressions and outer influences, that led to the strange contradictions which meet us in Edward's career. Under the first king whose temper was distinctly English a foreign influence told most fatally on our manners, our literature, our national spirit. The rise of France into a compact and organized monarchy from the time of Philip Augustus was now making its influence dominant in Western Europe. The "chivalry" so familiar in Froissart, that picturesque mimicry of high sentiment, of heroism, love and courtesy, before which all depth and reality of nobleness disappeared to make room for the coarsest profligacy, the narrowest caste-spirit, and a brutal indifference to human suffering, was specially of French creation. There was a nobleness in Edward's nature from which the baser influences of this chivalry fell away. His life was pure, his piety, save when it stooped to the superstition of the time, manly and sincere, while his high sense of duty saved him from the frivolous self-indulgence of his successors. But he was far from being wholly free from the taint of his age. His passionate desire was to be a model of the fashionable chivalry of his day. He had been famous from his very youth as a consummate general; Earl Simon had admired the skill of his advance at Evesham, and in his Welsh campaign he had shown a tenacity and force of will which wrested victory out of the midst of defeat. He could head a furious charge of horse at Lewes, or organize a commissariat which enabled him to move army after army across the harried Lowlands. In his old age he was quick to discover the value of the English archery, and to employ it as a means of victory at Falkirk. But his fame as a general seemed a small thing to Edward when compared with his fame as a knight. He shared to the full his people's love of hard fighting. His frame, indeed, was that of a born soldier—tall, deep-chested, long of limb, capable alike of endurance or action. When he encountered Adam Gurdon, a knight of gigantic size and renowned prowess, after Evesham he forced him single-handed to beg for mercy. At the opening of his reign he saved his life by sheer fighting in a tournament at Challon. It was this love of adventure which lent itself to the frivolous unreality of the new chivalry. At his "Round Table of Kenilworth" a hundred

lords and ladies, "clad all in silk," renewed the faded glories of Arthur's Court. The false air of romance which was soon to turn the gravest political resolutions into outbursts of sentimental feeling appeared in his "Vow of the Swan," when rising at the royal board he swore on the dish before him to avenge on Scotland the murder of Comyn. Chivalry exerted on him a yet more fatal influence in its narrowing of his sympathy to the noble class, and in its exclusion of the peasant and the craftsman from all claim to pity. "Knight without reproach" as he was, he looked calmly on at the massacre of the burghers of Berwick, and saw in William Wallace nothing but a common robber.

Hardly less powerful than the French notion of chivalry in its influence on Edward's mind was the new French conception of kingship, feudality, and law. The rise of a lawyer class was everywhere hardening customary into written rights, allegiance into subjection, loose ties such as commendation into a definite vassalage. But it was specially through French influence, the influence of St. Louis and his successors, that the imperial theories of the Roman law were brought to bear upon this natural tendency of the time. When the "sacred majesty" of the Cæsars was transferred by a legal fiction to the royal head of a feudal baronage, every constitutional relation was changed. The "defiance" by which a vassal renounced service to his lord became treason, his after resistance "sacrilege." That Edward could appreciate what was sound and noble in the legal spirit around him was shown in his reforms of our judicature and our Parliament; but there was something as congenial to his mind in its definiteness, its rigidity, its narrow technicalities. He was never wilfully unjust, but he was too often captious in his justice, fond of legal chicanery, prompt to take advantage of the letter of the law. The high conception of royalty which he had borrowed from St. Louis united with this legal turn of mind in the worst acts of his reign. Of rights or liberties unregistered in charter or roll Edward would know nothing, while his own good sense was overpowered by the majesty of his crown. It was incredible to him that Scotland should revolt against a legal bargain which made her national independence conditional on the terms extorted from a claimant of her throne; nor could he view in any other light but as treason the resistance of his own baronage to an arbitrary taxation which their fathers had borne.

It is in the very anomalies of such a character, in its strange union of justice and wrong-doing, of nobleness and meanness, that we must look for any fair explanation of much that has since been bitterly blamed in Edward's conduct and policy.

Fairly to understand his quarrel with the Scots, we must clear our minds of the ideas which we now associate with the words "Scotland," or the "Scotch people." At the opening of the fourteenth century the kingdom of the Scots was composed of four districts, each of which had originally its different people, its different speech, or at least dialect, and its different history. The first of these was the Lowland district, at one time called Saxony, and which now bears the name of Lothian and the Merse (or border-land), the space, roughly speaking, between the Forth and Tweed. We have seen that at the close of the English conquest of Britain the kingdom of Northumbria stretched from the Humber to the Firth of Forth, and of this kingdom the Lowlands formed simply the northern portion. The English conquest and the English colonization were as complete here as over the rest of Britain. Rivers and hills indeed retained their Celtic names, but the "tons" and "hams" scattered over the country told the story of its Teutonic settlement. Livings and Dodings left their names to Livingstone and Duddingstone; Elphinstone, Dolphinstone and Edmundstone preserved the memory of English Elphins, Dolphins, and Edmunds, who had raised their homesteads beyond the Teviot and the Tweed. To the northward and westward of this Northumbrian land lay the kingdoms of the conquered. Over the "Waste" or "Desert"—the range of barren moors which stretches from Derbyshire to the Cheviots—the Briton had sought a refuge in the long strip of coast between the Clyde and the Dee which formed the earlier Cumbria. Against this kingdom the efforts of the Northumbrian rulers had been incessantly directed; the victory of Chester had severed it from the Welsh kingdoms to the south; Lancashire, Westmoreland, and Cumberland were already subdued by the time of Ecgfrith; while the fragment which was suffered to remain unconquered between the Firths of Solway and of Clyde, and to which the name of Cumbria is in its later use confined, owned the English supremacy. At the close of the seventh century it seemed likely that the same supremacy would extend over the Celtic tribes to the north. The district north of the Clyde and Forth was originally

inhabited chiefly by the Picts, a Latin name for the people who seem to have called themselves the Cruithne. To these Highlanders the country south of the Forth was a foreign land, and significant entries in their rude chronicles tell us how in their forays "the Picts made a raid upon Saxony." But during the period of Northumbrian greatness they had begun to yield at least on their borders some kind of submission to its kings. Eadwine had built a fort at Dunedin, which became Edinburgh and looked menacingly across the Forth; and at Abercorn beside it was established an English prelate with the title of Bishop of the Picts. Ecgfrith, in whose hands the power of Northumbria reached its highest point, marched across the Forth to change this overlordship into a direct dominion, and to bring the series of English victories to a close. His host poured burning and ravaging across the Tay, and skirted the base of the Grampians as far as the field of Nectansmere, where King Bruidi awaited them at the head of the Picts. The great battle which followed proved a turning-point in the history of the North; the invaders were cut to pieces, Ecgfrith himself being among the slain, and the power of Northumbria was broken for ever. On the other hand, the kingdom of the Picts started into new life with its great victory, and pushed its way in the hundred years that followed westward, eastward, and southward, till the whole country north of the Forth and the Clyde acknowledged its supremacy. But the hour of Pictish greatness was marked by the sudden extinction of the Pictish name. Centuries before, when the English invaders were beginning to harry the south coast of Britain, a fleet of coracles had borne a tribe of the Scots, as the inhabitants of Ireland were at that time called, from the black cliff-walls of Antrim to the rocky and indented coast of South Argyle. The little kingdom of Scotland which these Irishmen founded slumbered in obscurity among the lakes and mountains to the south of Loch Linnhe, now submitting to the overlordship of Northumbria, now to that of the Picts, till the extinction of the direct Pictish line of sovereigns raised the Scot King, Kenneth Mac-Alpin, who chanced to be their nearest kinsman, to the vacant throne. For fifty years these rulers of Scottish blood still call themselves "Kings of the Picts;" but with the opening of the tenth century the very name passes away, the tribe which had given its chief to the common throne gives its designation to the common realm, and

"Pict-land" vanishes from the page of the chronicler or annalist to make way for the "land of the Scots."

It was even longer before the change made way among the people itself, and the real union of the nation with its kings was only effected by the common suffering of the Danish wars. In the north, as in the south of Britain, the invasion of the Danes brought about political unity. Not only were Picts and Scots thoroughly blended into a single people, but by the annexation of Cumbria and the Lowlands, their monarchs became rulers of the territory which we now call Scotland. The annexation was owing to the new policy of the English Kings. Their aim, after the long struggle of England with the northmen, was no longer to crush the kingdom across the Forth, but to raise it into a bulwark against the northmen who were still settled in Caithness and the Orkneys, and for whose aggressions Scotland was the natural highway. On the other hand, it was only in English aid that the Scot Kings could find a support for their throne against these Norse Jarls of Orkney and Caithness. It was probably this common hostility to a common foe which brought about the "commendation" by which the Scots beyond the Forth, with the Welsh of Strath-clyde, chose the English King, Eadward the Elder, "to father and lord." The choice, whatever weight after events may have given to it, seems to have been little more than the renewal of the loose English supremacy over the tribes of the North which had existed during the times of Northumbrian greatness; it certainly implied at the time nothing save a right on either side to military aid, though the aid then rendered was necessarily placed in the hands of the stronger party to the agreement. Such a connection naturally ceased in the event of any war between the two contracting parties; it was in fact by no means the feudal vassalage of a later time, but rather a military convention. But loose as was the tie which bound the two countries, a closer tie soon bound the Scot King himself to his English overlord. Strath-clyde, which, after the defeat of Nectansmere, had shaken off the English yoke, and which at a later time had owned the supremacy of the Scots, rose into a temporary independence only to be conquered by the English Eadmund. By him it was granted to Malcolm of Scotland on condition that he should become his "fellow-worker" both by land and sea, and became from that time the appanage of the eldest son of the Scottish king. At a later time, under

Eadgar or Cnut, the whole of Northern Northumbria, or what we now call the Lothians, was ceded to the Scottish sovereigns, but whether on the same terms of feudal dependence or on the same loose terms of "commendation" as already existed for lands north of the Forth, we have no means of deciding. The retreat, however, of the bounds of the great English bishopric of the North, the see of St. Cuthbert, as far southward as the Pentland Hills, would seem to imply a greater change in the political character of the ceded district than the first theory would allow.

Whatever change these cessions may have brought about in the relation of the Scottish to the English Kings, they certainly affected in a very marked way their relation both to England and to their own realm. One result of the acquisition of the Lowlands was the ultimate fixing of the royal residence in their new southern dominion at Edinburgh; and the English civilization with which they were then surrounded changed the Scot Kings in all but blood into Englishmen. A way soon opened itself to the English crown by the marriage of Malcolm with Margaret, the sister of Eadgar Ætheling. Their children were regarded by a large party within England as representatives of the older royal race and as claimants of the throne, and this danger grew as William's devastation of the North not only drove fresh multitudes of Englishmen to settle in the Lowlands, but filled the Scotch court with English nobles who fled thither for refuge. So formidable, indeed, became the pretensions of the Scot Kings, that they forced the ablest of our Norman sovereigns into a complete change of policy. The Conqueror and William the Red had met the threats of the Scot sovereigns by invasions which ended again and again in an illusory homage; but the marriage of Henry the First with the Scottish Matilda not only robbed the claims of the Scottish line of much of their force, but enabled him to draw it into far closer relations with the Norman throne. King David not only abandoned the ambitious dreams of his predecessors to place himself later at the head of his niece Matilda's party in her contest with Stephen, but as Henry's brother-in-law he figured as the first noble of the English court, and found English models and English support in the work of organization which he attempted within his own dominions. As the marriage with Margaret had changed Malcolm from a Celtic chieftain into an English King, so that of Matilda converted David into a Norman and feudal sovereign.

His court was filled with Norman nobles from the South, such as the Balliols and Bruces who were destined to play so great a part afterwards but who now for the first time obtained fiefs in the Scottish realm; and a feudal jurisprudence modelled on that of England was introduced into the Lowlands. A fresh connection between the countries began with the grant of lordships in England to the Scot Kings or their sons. Homage was sometimes rendered, whether for these lordships, for the Lowlands, or for the whole Scottish realm, but it was the capture of William the Lion during the revolt of the English baronage which suggested to Henry the Second the project of a closer dependence of Scotland on the English Crown. To gain his freedom, William consented to hold his crown of Henry and his heirs, the prelates and lords of the Scotch kingdom did homage to Henry as to their direct lord, and a right of appeal in all Scotch causes was allowed to the superior court of the English suzerain. From this bondage, however, Scotland was soon freed by the prodigality of Richard, who allowed her to buy back the freedom she had forfeited, and from that time the difficulties of the older claim were evaded by a legal compromise. The Scot Kings repeatedly did homage to the English sovereign, but with a reservation of rights which were prudently left unspecified. The English King accepted the homage on the assumption that it was rendered to him as overlord of the Scottish realm, and this assumption was neither granted nor denied. For nearly a hundred years the relations of the two countries were thus kept peaceful and friendly, and the death of Alexander the Third seemed destined to remove even the necessity of protests by a closer union of the two kingdoms. Alexander had wedded his only daughter to the King of Norway, and after long negotiation the Scotch Parliament proposed the marriage of her child Margaret, "the Maid of Norway," with the son of Edward the First. It was, however, carefully provided in the marriage treaty of Brigham that Scotland should remain a separate and free kingdom, and that its laws and customs should be preserved inviolate. No military aid was to be claimed by the English King, no Scotch appeal to be carried to an English court. But this project was abruptly frustrated by the child's death on her voyage to Scotland, and with the rise of claimant after claimant of the vacant throne Edward was drawn into far other relations to the Scottish realm.

Of the thirteen pretenders to the throne of Scotland, only three could be regarded as serious claimants. By the extinction of the line of William the Lion the right of succession passed to the daughters of his brother David. The claim of John Balliol, Lord of Galloway, rested on his descent from the eldest of these; that of Robert Bruce, Lord of Annandale, on his descent from the second; that of John Hastings, Lord of Abergavenny, on his descent from the third. At this crisis the Norwegian King, the Primate of St. Andrew's, and seven of the Scotch Earls, had already appealed to Edward before Margaret's death; and the death itself was followed by the consent both of the claimants and the Council of Regency to refer the question of the succession to his decision in a Parliament at Norham. But the overlordship which the Scots acknowledged was something far less direct and definite than what Edward claimed at the opening of this conference. His claim was supported by excerpts from English monastic chronicles, and by the slow advance of an English army, while the Scotch lords, taken by surprise, found little help in the delay which was granted them, and at last, in common with nine of the claimants themselves, formally admitted Edward's direct suzerainty. To the nobles, in fact, the concession must have seemed a small one, for like the principal claimants they were for the most part Norman in blood, with estates in both countries, and looking for honors and pensions from the English Court. From the Commons who were gathered with the nobles at Norham no admission of Edward's claims could be extorted; but in Scotland, feudalized as it had been by David, the Commons were as yet of little weight, and their opposition was quietly passed by. All the rights of a feudal suzerain were at once assumed by the English King; he entered into the possession of the country as into that of a disputed fief to be held by its overlord till the dispute was settled, his peace was sworn throughout the land, its castles delivered into his charge, while its bishops and nobles swore homage to him directly as their lord superior. Scotland was thus reduced to the subjection which she had experienced under Henry the Second, but the full discussion which followed over the various claims to the throne showed that, while exacting to the full what he believed to be his right, Edward desired to do justice to the country itself. The commissioners whom he named to report on the claims to the throne were mainly Scotch; a proposal for the

partition of the realm among the claimants was rejected as contrary to Scotch law; and the claim of Balliol as representative of the elder branch was finally preferred to that of his rivals.

The castles were at once delivered to the new monarch, and Balliol did homage to Edward with full acknowledgment of the services due to him from the realm of Scotland. For a time there was peace. Edward in fact seemed to have no desire to push farther the rights of his crown. Even allowing that Scotland was a dependent kingdom, it was far from being an ordinary fief of the English crown. By feudal custom a distinction had always been held to exist between the relations of a dependent king to a superior lord and those of a vassal noble to his sovereign. At Balliol's homage Edward had disclaimed, in strict accordance with the marriage treaty of Brigham, any right to the ordinary incidents of a fief, those of wardship or marriage; but there were other customs of the realm of Scotland as incontestable as these. The Scot King had never been held bound to attend the council of the English baronage, to do service in English warfare, or to contribute on the part of his Scotch realm to English aids. No express acknowledgment of these rights had been given by Edward, but for a time they were practically observed. The claim of independent justice was more doubtful, as it was of higher import than these. It was certain that no appeal from a Scotch King's court to that of his supposed overlord had been allowed since the days of William the Lion, and the judicial independence of Scotland had been expressly reserved in the marriage treaty. But in feudal jurisprudence the right of ultimate appeal was the best of sovereignty. This right of appeal Edward now determined to enforce, and Balliol at first gave way. It was alleged, however, that the resentment of his baronage and people forced him to resist; and while appearing formally at Westminster he refused to answer an appeal save by advice of his Council. He was in fact looking to France, which, as we shall afterwards see, was jealously watching Edward's proceedings, and ready to force him into war. By a new breach of customary law Edward summoned the Scotch nobles to follow him in arms against this foreign foe. But the summons was disregarded, and a second and formal refusal of aid was followed by a secret alliance with France and by a Papal absolution of Balliol from his oath of fealty.

Edward was still reluctant to begin the war, when all hope of accommodation was ended by the refusal of Balliol to attend his Parliament at Newcastle, the rout of a small body of English troops, and the investment of Carlisle by the Scots. Orders were at once given for an advance upon Berwick. The taunts of its citizens stung the King to the quick. "Kynge Edward, waune thou havest Berwick, pike thee; waune thou havest geten, dike thee," they shouted from behind the wooden stockade, which formed the only rampart of the town. But the stockade was stormed with the loss of a single knight, and nearly eight thousand of the citizens were mown down in a ruthless carnage, while a handful of Flemish traders who held the town-hall stoutly against all assailants were burned alive in it. The massacre only ceased when a procession of priests bore the host to the King's presence, praying for mercy, and Edward with a sudden and characteristic burst of tears called off his troops; but the town was ruined forever, and the great merchant city of the North sank from that time into a petty seaport. At Berwick Edward received Balliol's defiance. "Has the fool done this folly?" the King cried in haughty scorn. "If he will not come to us, we will come to him." The terrible slaughter, however, had done its work, and his march was a triumphal progress. Edinburgh, Stirling, and Perth opened their gates, Bruce joined the English army, and Balliol himself surrendered and passed without a blow from his throne to an English prison. No further punishment, however, was exacted from the prostrate realm. Edward simply treated it as a fief, and declared its forfeiture to be the legal consequence of Balliol's treason. It lapsed in fact to the overlord, and its earls, barons, and gentry swore homage in Parliament at Berwick to Edward as their king. The sacred stone on which its older sovereigns had been installed, an oblong block of sandstone, which legend asserted to have been the pillow of Jacob as angels ascended and descended upon him, was removed from Scone and placed in Westminster by the shrine of the Confessor. It was enclosed by Edward's order in a stately seat, which became from that hour the coronation chair of English kings.

To the King himself the whole business must have seemed another and easier conquest of Wales, and the mercy and just government which had followed his first success followed his second also. The government of the new dependency was

entrusted to Warenne, Earl of Surrey, at the head of an English Council of Regency. Pardon was freely extended to all who had resisted the invasion, and order and public peace were rigidly enforced. But both the justice and injustice of the new rule proved fatal to it; the wrath of the Scots, already kindled by the intrusion of English priests into Scotch livings, and by the grant of lands across the border to English barons, was fanned to fury by the strict administration of law, and the repression of feuds and cattle-lifting. The disbanding, too, of troops, which was caused by the penury of the royal exchequer, united with the license of the soldiery who remained to quicken the national sense of wrong. The disgraceful submission of their leaders brought the people themselves to the front. In spite of a hundred years of peace the farmer of the Lowlands and the artisan of the towns remained stout-hearted Northumbrian Englishmen; they had never consented to Edward's supremacy, and their blood rose against the insolent rule of the stranger. The genius of an outlaw knight, William Wallace, saw in their smouldering discontent a hope of freedom for his country, and his daring raid on outlying parties of the English soldiery roused the country at last into revolt. Of Wallace himself, of his life or temper, we know little or nothing; the very traditions of his gigantic stature and enormous strength are dim and unhistorical. But the instinct of the Scotch people has guided it aright in choosing Wallace for its national hero. He was the first to assert freedom as a national birthright, and amidst the despair of nobles and priests to call the people itself to arms. At the head of an army drawn principally from the coast districts north of the Tay, which were inhabited by a population of the same blood as that of the Lowlands, Wallace, in September, 1297, encamped near Stirling, the pass between the north and the south, and awaited the English advance. The offers of John of Warenne were scornfully rejected: "We have come," said the Scottish leader, "not to make peace, but to free our country." The position of Wallace, a rise of hills behind a loop of Forth, was in fact chosen with consummate skill. The one bridge which crossed the river was only broad enough to admit two horsemen abreast; and though the English army had been passing from daybreak, only half its force was across at noon

when Wallace closed on it and cut it after a short combat to pieces in the sight of its comrades. The retreat of the Earl of Surrey over the border left Wallace head of the country he had freed, and for a time he acted as "Guardian of the Realm" in Balliol's name, and headed a wild foray into Northumberland. His reduction of Stirling Castle at last called Edward to the field. The King, who marched northward with a larger host than had ever followed his banner, was enabled by treachery to surprise Wallace, as he fell back to avoid an engagement, and to force him to battle near Falkirk. The Scotch force consisted almost wholly of foot, and Wallace drew up his spearmen in four great hollow circles or squares, the outer ranks kneeling, and the whole supported by bowmen within, while a small force of horse were drawn up as a reserve in the rear. It was the formation of Waterloo, the first appearance in our history since the day of Senlac of "that unconquerable British infantry," before which chivalry was destined to go down. For a moment it had all Waterloo's success. "I have brought you to the ring, hop (dance) if you can," are words of rough humor that reveal the very soul of the patriot leader, and the serried ranks answered well to his appeal. The Bishop of Durham, who led the English van, shrank wisely from the look of the squares. "Back to your mass, Bishop," shouted the reckless knights behind him, but the body of horse dashed itself vainly on the wall of spears. Terror spread through the English army, and its Welsh auxiliaries drew off in a body from the field. But the generalship of Wallace was met by that of the King. Drawing his bowmen to the front, Edward riddled the Scotch ranks with arrows, and then hurled his cavalry afresh on the wavering line. In a moment all was over, and the maddened knights rode in and out of the broken ranks, slaying without mercy. Thousands fell on the field, and Wallace himself escaped with difficulty, followed by a handful of men. But ruined as the cause of freedom seemed, his work was done. He had roused Scotland into life, and even a defeat like Falkirk left her unconquered. Edward remained master only of the ground he stood on; want of supplies forced him to retreat; and in the following year a regency of Scotch nobles under Bruce and Comyn continued the struggle for independence. Troubles at home and

dangers from abroad stayed Edward's hand. The barons were pressing more and more vigorously for redress of their grievances and the heavy taxation brought about by the war. France was still menacing, and a claim advanced by Pope Boniface the Eighth, at its suggestion, to the feudal superiority over Scotland, arrested a fresh advance of the King. A quarrel, however, which broke out between Philippe le Bel and the Papacy removed all obstacles, and enabled Edward to defy Boniface and to wring from France a treaty in which Scotland was abandoned. In 1304 he resumed the work of invasion, and again the nobles flung down their arms as he marched to the North. Comyn, at the head of the Regency, acknowledged his sovereignty, and the surrender of Stirling completed the conquest of Scotland. The triumph of Edward was but the prelude to the full execution of his designs for knitting the two countries together by a clemency and wisdom which reveal the greatness of his statemanship. A general amnesty was extended to all who had shared in the revolt. Wallace, who refused to avail himself of Edward's mercy, was captured, and condemned to death at Westminster on charges of treason, sacrilege, and robbery. The head of the great patriot, crowned in mockery with a circlet of laurel, was placed upon London Bridge. But the execution of Wallace was the one blot on Edward's clemency. With a masterly boldness he entrusted the government of the country to a council of Scotch nobles, many of whom were freshly pardoned for their share in the war, and anticipated the policy of Cromwell by allotting ten representatives to Scotland in the Common Parliament of his realm. A Convocation was summoned at Perth for the election of these representatives, and a great judicial scheme which was promulgated in this assembly adopted the amended laws of King David as the base of a new legislation, and divided the country for judicial purposes into four districts, Lothian, Galloway, the Highlands, and the land between the Highlands and the Forth, at the head of each of which were placed two justiciars, the one English and the other Scotch.

Section IV.—The English Towns.*

From scenes such as we have been describing, from the wrong and bloodshed of foreign conquest, we pass to the peaceful life and progress of England itself.

Through the reign of the three Edwards two revolutions, which have been almost ignored by our historians, were silently changing the whole character of English society. The first of these, the rise of a new class of tenant-farmers, we shall have to notice hereafter in its connection with the great agrarian revolt which bears the name of Wat Tyler. The second, the rise of the craftsmen within our towns, and the struggle by which they won power and privilege from the older burghers, is the most remarkable event in the period of our national history at which we have arrived.

The English borough was originally a mere township or group of townships whose inhabitants happened, either for purposes of trade or protection, to cluster together more thickly than elsewhere. It is this characteristic of our boroughs which separates them at once from the cities of Italy and Provence, which had preserved the municipal institutions of their Roman past, from the German towns founded by Henry the Fowler with the special purpose of sheltering industry from the feudal oppression around them, or from the communes of northern France which sprang into existence in revolt against feudal outrage within their walls. But in England the tradition of Rome had utterly passed away, while feudal oppression was held fairly in check by the Crown. The English town, therefore, was in its beginning

* *Authorities.*—For the general history of London see its "Liber Albus" and "Liber Custumarum," in the series of the Master of the Rolls; for its communal revolution, the "Liber de Antiquis Legibus," edited by Mr. Stapleton for the Camden Society; for the rising of William Longbeard, the story in William of Newburgh. In his "Essay on English Municipal History" (1867), Mr. Thompson has given a useful account of the relations of Leicester with its Earls. A great store of documents will be found in the Charter Rolls published by the Record Commission, in Brady's work on English Boroughs, and (though rather for Parliamentary purposes) in Stephen's and Merewether's "History of Boroughs and Corporations." But the only full and scientific examination of our early municipal history, at least on one of its sides, is to be found in the Essay prefixed by Dr. Brentano to the "Ordinances of English Gilds," published by the Early English Text Society.

simply a piece of the general country, organized and governed precisely in the same manner as the townships around it. The burh or borough was probably a more defensible place than the common village; it may have had a ditch or mound about it instead of the quickset-hedge or "tun" from which the township took its name. But its constitution was simply that of the people at large. The obligations of the dwellers within its bounds were those of the townships round, to keep fence and trench in good repair, to send a contingent to the fyrd, and a reeve and four men to the hundred court and shire court; and the inner rule of the borough lay as in the townships about in the hands of its own freemen, gathered in "borough-moot" or "portmannimote." But the social change brought about by the Danish wars, the legal requirement that each man should have a lord, affected the towns, as it affected the rest of the country. Some passed into the hands of great thegns near to them; the bulk became known as in the demesne of the king. A new officer, the lord's or king's reeve, was a sign of this revolution. It was the reeve who now summoned the borough-moot and administered justice in it; it was he who collected the lord's dues or annual rent of the town, and who exacted the services it owed to its lord. To modern eyes these services would imply almost complete subjection. When Leicester, for instance, passed from the hands of the Conqueror into those of its Earls, its townsmen were bound to reap their lord's corn-crops, to grind at his mill, to redeem their strayed cattle from his pound. The great forest around was the Earl's, and it was only out of his grace that the little borough could drive its swine into the woods or pasture its cattle in the glades. The justice and government of the town lay wholly in its master's hands; he appointed its bailiffs, received the fines and forfeitures of his tenants, and the fees and tolls of their markets and fairs. But when once these dues were paid and these services rendered the English townsman was practically free. His rights were as rigidly defined by custom as those of his lord. Property and person alike were secured against arbitrary seizure. He could demand a fair trial on any charge, and even if justice was administered by his master's reeve it was administered in the presence and with the assent of his fellow-townsmen.

The bell which swung out from the town tower gathered the burgesses to a common meeting, where they could exercise rights of free speech and free deliberation on their own affairs. The merchant-gild over its ale-feast regulated trade, distributed the sums due from the town among the different burgesses, looked to the due repairs of gate and wall, and acted, in fact, pretty much the same part as a town-council of to-day. Not only, too, were these rights secured by custom from the first, but they were constantly widening as time went on. Whenever we get a glimpse of the inner history of an English town, we find the same peaceful revolution in progress, services disappearing through disuse or omission, while privileges and immunities are being purchased in hard cash. The lord of the town, whether he were king, baron, or abbot, was commonly thriftless or poor, and the capture of a noble, or the campaign of a sovereign, or the building of some new minster by a prior, brought about an appeal to the thrifty burghers, who were ready to fill again their master's treasury at the price of a strip of parchment which gave them freedom of trade, of justice, and of government. Sometimes a chance story lights up for us this work of emancipation. At Leicester one of the chief aims of its burgesses was to regain their old English trial by compurgation, the rough predecessor of trial by jury, which had been abolished by the Earls in favor of the foreign trial by battle. "It chanced," says a charter of the place, "that two kinsmen, Nicholas the son of Acon, and Geoffrey the son of Nicholas, waged a duel about a certain piece of land, concerning which a dispute had arisen between them; and they fought from the first to the ninth hour, each conquering by turns. Then one of them fleeing from the other till he came to a certain little pit, as he stood on the brink of the pit, and was about to fall therein, his kinsman said to him 'Take care of the pit, turn back lest thou shouldest fall into it.' Thereat so much clamor and noise was made by the bystanders and those who were sitting around, that the Earl heard these clamors as far off as the castle, and he inquired of some how it was there was such a clamor, and answer was made to him that two kinsmen were fighting about a certain piece of ground, and that one had fled till he reached a certain little pit, and that as he stood over the pit and was about

to fall into it the other warned him. Then the townsmen being moved with pity made a covenant with the Earl that they should give him threepence yearly for each house in the High Street that had a gable, on condition that he should grant to them that the twenty-four jurors who were in Leicester from ancient times should from that time forward, discuss and decide all pleas they might have among themselves." For the most part the liberties of our towns were bought in this way, by sheer hard bargaining. The earliest English charters, save that of London, date from the years when the treasury of Henry the First was drained by his Norman wars; and grants of municipal liberty made professedly by the Angevins are probably the result of their costly employment of mercenary troops. At the close, however, of the thirteenth century, this struggle for emancipation was nearly over. The larger towns had secured the administration of justice in their own borough-courts, the privilege of self-government and the control of their own trade, and their liberties and charters served as models and incentives to the smaller communities which were struggling into life.

During the progress of this outer revolution, the inner life of the English town was in the same quiet and hardly conscious way developing itself from the common form of the life around it into a form especially its own. Within as without the ditch or stockade which formed the earliest boundary of the borough, land was from the first the test of freedom, and the possession of land was what constituted the townsman. We may take, perhaps, a foreign instance to illustrate this fundamental point in our municipal history. When Duke Berthold of Zahringen resolved to found Freiburg, his "free town" in the Brisgau, the mode he adopted was to gather a group of traders together, and to give each man a plot of ground for his freehold round what was destined to be the market-place of the new community. In England the landless man who dwelled in a borough had no share in its corporate life; for purposes of government or property the town was simply an association of the landed proprietors within its bounds; nor was there anything in this association, as it originally existed, which could be considered peculiar or exceptional. The constitution of the English town, however different its form may have afterwards become, was at

first simply that of the people at large. We have seen that among the German races society rested on the basis of the family, that it was the family who fought and settled side by side, and the kinsfolk who were bound together in ties of mutual responsibility to each other and to the law. As society became more complex and less stationary it necessarily outgrew these simple ties of blood, and in England this dissolution of the family bond seems to have taken place at the very time when Danish incursions and the growth of a feudal temper among the nobles rendered an isolated existence most perilous for the freeman. His only resource was to seek protection among his fellow-freemen, and to replace the older brotherhood of the kinsfolk by a voluntary association of his neighbors for the same purposes of order and self-defence. The tendency to unite in such "frith-gilds" or peace-clubs became general throughout Europe during the ninth and tenth centuries, but on the Continent it was roughly met and repressed. The successors of Charles the Great enacted penalties of scourging, nose-slitting, and banishment against voluntary unions, and even a league of the poor peasants of Gaul against the inroads of the northmen was suppressed by the swords of the Frankish nobles. In England the attitude of the Kings was utterly different. The system known at a later time as "frankpledge," or free engagement of neighbor for neighbor, was accepted after the Danish wars as the base of social order. Ælfred recognized the common responsibility of the members of the "frith-gild" side by side with that of the kinsfolk, and Æthelstan accepted "frith-gilds" as a constituent element of borough life in the Dooms of London.

The frith-gild, then, in the earlier English town, was precisely similar to the frith-gilds which formed the basis of social order in the country at large. An oath of mutual fidelity among its members was substituted for the tie of blood, while the gild-feast, held once a month in the common hall, replaced the gathering of the kinsfolk round their family hearth. But within this new family the aim of the frith-gild was to establish a mutual responsibility as close as that of the old. "Let all share the same lot," ran its law; "if any misdo, let all bear it." A member could look for aid from its gild-brothers in atoning for any guilt incurred by

mishap. He could call on them for assistance in case of violence or wrong: if falsely accused, they appeared in court as his compurgators; if poor they supported, and when dead they buried him. On the other hand, he was responsible to them, as they were to the State, for order and obedience to the laws. A wrong of brother against brother was also a wrong against the general body of the gild, and was punished by fine, or in the last resort by expulsion, which left the offender a "lawless" man and an outcast. The one difference between these gilds in country and town was, that in the latter case, from their close local neighborhood, they tended inevitably to coalesce. Under Æthelstan the London gilds united into one for the purpose of carrying out more effectually their common aims, and at a later time we find the gilds of Berwick enacting "that where many bodies are found side by side in one place they may become one, and have one will, and in the dealings of one with another have a strong and hearty love." The process was probably a long and difficult one, for the brotherhoods naturally differed much in social rank, and even after the union was effected we see traces of the separate existence to a certain extent of some one or more of the wealthier or more aristocratic gilds. In London, for instance, the Cnihten-gild, which seems to have stood at the head of its fellows, retained for a long time its separate property, while its Alderman—as the chief officer of each gild was called—became the Alderman of the united gild of the whole city. In Canterbury we find a similar gild of thegns, from which the chief officers of the town seem commonly to have been selected. Imperfect, however, as the union might be, when once it was effected the town passed from a mere collection of brotherhoods into a powerful and organized community, whose character was inevitably determined by the circumstances of its origin. In their beginnings our boroughs seem to have been mainly gatherings of persons engaged in agricultural pursuits; the first Dooms of London provide especially for the recovery of cattle belonging to the citizens. But as the increasing security of the country invited the farmer or the squire to settle apart in his own fields, and the growth of estate and trade told on the towns themselves, the difference between town and country became more sharply defined. London, of course, took the lead in this new

development of civic life. Even in Æthelstan's day every London merchant who had made three long voyages on his own account ranked as a thegn. Its "lithsmen," or shipmen's-gild, were of sufficient importance under Harthacnut to figure in the election of a king, and its principal street tells of the rapid growth of trade, in the name of "Cheap-side," or the bargaining place. But at the Norman Conquest the commercial tendency had become universal. The name given to the united brotherhood is in almost every case no longer that of the "town-gild" but of the "merchant-gild."

This social change in the character of the townsmen produced important results in the character of their municipal institutions. In becoming a merchant-gild the body of citizens who formed the "town" enlarged their powers of civic legislation by applying them to the control of their internal trade. It became their special business to obtain from the Crown, or from their lords, wider commercial privileges, rights of coinage, grants of fairs, and exemption from tolls; while within the town itself they framed regulations as to the sale and quality of goods, the control of markets, and the recovery of debts. A yet more important result sprang from the increase of population which the growth of wealth and industry brought with it. The mass of the new settlers, composed as they were of escaped serfs, of traders without landed holdings, of families who had lost their original lot in the borough, and generally of the artisans and the poor, had no part in the actual life of the town. The right of trade and of the regulation of trade, in common with all other forms of jurisdiction, lay wholly in the hands of the landed burghers whom we have described. By a natural process, too, their superiority in wealth produced a fresh division between the "burghers" of the merchant-gild and the unenfranchised mass around them. The same change which severed at Florence the seven Greater Arts, or trades, from the fourteen Lesser Arts, and which raised the three occupations of banking, the manufacture and the dyeing of cloth, to a position of superiority even within the privileged circle of the seven, told, though with less force, on the English boroughs. The burghers of the merchant-gild gradually concentrated themselves on the greater operations of commerce, on trades which required a larger capital, while the meaner employ-

ments of general traffic were abandoned to their poorer neighbors. This advance in the division of labor is marked by such severances as we note in the thirteenth century of the cloth merchant from the tailor, or the leather merchant from the butcher. But the result of this severance was all-important in its influence on the constitution of our towns. The members of the trades thus abandoned by the wealthier burghers formed themselves into craft-gilds, which soon rose into dangerous rivalry with the original merchant-gild of the town. A seven years' apprenticeship formed the necessary prelude to full membership of any trade-gild. Their regulations were of the minutest character; the quality and value of work was rigidly prescribed by the hours of toil fixed "from daybreak to curfew," and strict provision made against competition in labor. At each meeting of these gilds their members gathered round the craft-box, which contained the rules of their society, and stood with bared heads as it was opened. The warden and a quorum of gild-brothers formed a court which enforced the ordinances of the gild, inspected all work done by its members, confiscated unlawful tools or unworthy goods; and disobedience to their orders was punished by fines, or in the last resort by expulsion, which involved the loss of right to trade. A common fund was raised by contributions among the members, which not only provided for the trade objects of the gild, but sufficed to found chantries and masses, and set up painted windows in the church of their patron saint. Even at the present day the arms of the craft-gild may often be seen blazoned in cathedrals side by side with those of prelates and of kings. But it was only by slow degrees that they rose to such a height as this. The first steps in their existence were the most difficult, for to enable a trade-gild to carry out its objects with any success, it was first necessary that the whole body of craftsmen belonging to the trade should be compelled to belong to it, and secondly, that a legal control over the trade itself should be secured to it. A royal charter was indispensable for these purposes, and over the grant of these charters took place the first struggle with the merchant-gild, which had till then solely exercised jurisdiction over trade within the boroughs. The weavers, who were the first trade-gild to secure royal sanction in the reign of Henry the First,

were still engaged in the contest for existence as late as the reign of John, when the citizens of London bought for a time the suppression of their gild. Even under the house of Lancaster, Exeter was engaged in resisting the establishment of a tailors' gild. From the eleventh century, however, the spread of these societies went steadily on, and the control of trade passed from the merchant-gilds to the craft-gilds.

It is this struggle, to use the technical terms of the time, of the "greater folk" against the "lesser folk," or of the "commune," the general mass of the inhabitants, against the "prudhommes," or "wiser" few, which brought about, as it passed from the regulation of trade to the general government of the town, the great civic revolution of the thirteenth and fourteenth centuries. On the Continent, and especially along the Rhine, the struggle was as fierce as the supremacy of the older burghers had been complete. In Köln the craftsmen had been reduced to all but serfage, and the merchant of Brussels might box at his will the ears of "the man without heart or honor who lives by his toil." Such social tyranny of class over class brought a century of bloodshed to the cities of Germany; but in England the tyranny of class over class had been restrained by the general tenor of the law, and the revolution took for the most part a milder form. The longest and bitterest strife of all was naturally at London. Nowhere had the territorial constitution struck root so deeply, and nowhere had the landed oligarchy risen to such a height of wealth and influence. The city was divided into wards, each of which was governed by an alderman drawn from the ruling class. In some, indeed, the office seems to have become hereditary. The "magnates," or "barons," of the merchant-gild advised alone on all matters of civic government or trade regulation, and distributed or assessed at their will the revenues or burthens of the town. Such a position afforded an opening for corruption and oppression of the most galling kind; and it seems to have been the general impression of the unfair assessment levied on the poor, and the undue burthens which were thrown on the unenfranchised classes, which provoked the first serious discontent. William of the Long Beard, himself one of the governing body, placed himself at the head of a conspiracy which numbered, in the terrified fancy of the burghers, fifty thousand of the craftsmen. His eloquence, his

bold defiance of the aldermen in the town-mote, gained him at any rate a wide popularity, and the crowds who surrounded him hailed him as "the saviour of the poor." One of his addresses is luckily preserved to us by a hearer of the time. In mediæval fashion he began with a text from the Vulgate, "Ye shall draw water with joy from the fountain of the Saviour." "I," he began, "am the saviour of the poor. Ye poor men who have felt the weight of rich men's hands, draw from my fountain waters of wholesome instruction and that with joy, for the time of your visitation is at hand. For I will divide the waters from the waters. It is the people who are the waters, and I will divide the lowly and faithful folk from the proud and faithless folk; I will part the chosen from the reprobate as light from darkness." But it was in vain that by appeals to the King he strove to win royal favor for the popular cause. The support of the moneyed classes was essential to Richard in the costly wars with Philip of France, and the Justiciar, Archbishop Hubert, after a moment of hesitation, issued orders for his arrest. William felled with an axe the first soldier who advanced to seize him, and taking refuge with a few followers in the tower of St. Mary-le-Bow, summoned his adherents to rise. Hubert, however, who had already flooded the city with troops, with bold contempt of the right of sanctuary, set fire to the tower and forced William to surrender. A burgher's son, whose father he had slain, stabbed him as he came forth, and with his death the quarrel slumbered for more than fifty years.

No further movement, in fact, took place till the outbreak of the Barons' war, but the city had all through the interval been seething with discontent; the unenfranchised craftsmen, under pretext of preserving the peace, had united in secret frith-gilds of their own, and mobs rose from time to time to sack the houses of foreigners and the wealthier burghers. But it was not till the civil war began that the open contest recommenced. The craftsmen forced their way into the town-mote, and setting aside the aldermen and magnates, chose Thomas Fitz-Thomas for their mayor. Although dissension still raged during the reign of the second Edward, we may regard this election as marking the final victory of the craft-gilds. Under his successor all contest seems to have ceased: charters had been granted to every trade, their ordinances

formally recognized and enrolled in the mayor's court, and distinctive liveries assumed to which they owed the name of "Livery Companies" which they still retain. The wealthier citizens, who found their old power broken, regained influence by enrolling themselves as members of the trade-gilds, and Edward the Third himself humored the current of civic feeling by becoming a member of the gild of armorers. This event marks the time when the government of our towns had become more really popular than it ever again became till the Municipal Reform Act of our own days. It had passed from the hands of an oligarchy into those of the middle classes, and there was nothing as yet to foretell the reactionary revolution by which the trade-gilds themselves became an oligarchy as narrow as that which they had deposed.

Section V.—The King and the Baronage, 1290—1327.*

If we turn again to the constitutional history of England from the accession of Edward the First we find a progress not less real but checkered with darker vicissitudes than the progress of our towns. A great transfer of power had been brought about by the long struggle for the Charter, by the reforms of Earl Simon, and by the earlier legislation of Edward himself. His conception of kingship indeed was that of a just and religious Henry the Second, but his England was as different from the England of Henry as the Parliament of the one was different from the Great Council of the other. In the rough rimes of Robert of Gloucester we read the simple political creed of the people at large.

"When the land through God's grace to good peace was brought
For to have the old laws the high men turned their thought:
For to have, as we said erst, the good old Law,
The King made his charter and granted it with sawe."

But the power which the Charter had wrested from the Crown fell not to the people but to the Baronage. The farmer

* *Authorities.*—For Edward I. as before. For Edward II. we have three important contemporaries: on the King's side, Thomas de la More (in Camden, "Anglica, Brittanica, etc."); on that of the Barons, Trokelowe's Annals (published by the Master of the Rolls), and the Life by a monk of Malmesbury, printed by Hearne. The short Chronicle by Murimuth is also contemporary in date. Hallam ("Middle Ages") has illustrated the constitutional aspect of the time.

and the artisan, though they could fight in some great crisis for freedom, had as yet no wish to interfere in the common task of government. The vast industrial change in both town and country, which had begun during the reign of Henry the Third, and which continued with increasing force during that of his son, absorbed the energy and attention of the trading classes. In agriculture, the inclosure of common lands and the introduction of the system of leases on the part of the great proprietors, coupled with the subdivision of estates which was facilitated by Edward's legislation, was gradually creating out of the masses of rural bondsmen a new class of tenant farmers, whose whole energy was absorbed in their own great rise to social freedom. The very causes which rendered the growth of municipal liberty so difficult, increased the wealth of the towns. To the trade with Norway and the Hanse towns of North Germany, the wool trade with Flanders, and the wine trade with Gascony, was now added a fast increasing commerce with Italy and Spain. The great Venetian merchant galleys appeared on the English coast, Florentine traders settled in the southern ports, the bankers of Florence and Lucca followed those of Cahors, who had already dealt a death blow to the usury of the Jews. But the wealth and industrial energy of the country was shown, not only in the rise of a capitalist class, but in a crowd of civil and ecclesiastical buildings which distinguished this period. Christian architecture reached its highest beauty in the opening of Edward's reign, a period marked by the completion of the abbey church of Westminster and the exquisite cathedral church at Salisbury. An English noble was proud to be styled "an incomparable builder," while some traces of the art which was rising across the Alps perhaps flowed in with the Italian ecclesiastics whom the Papacy was forcing on the English Church. In the abbey of Westminster the shrine of the Confessor, the mosaic pavement, and the paintings on the walls of minster and chapter-house, remind us of the schools which were springing up under Giotto and the Pisans.

But even had this industrial distraction been wanting the trading classes had no mind to claim any direct part in the actual work of government. It was a work which, in default of the Crown, fell naturally, according to the ideas of the

time, to the Baronage. Constitutionally the position of the English nobles had now become established. A King could no longer make laws or levy taxes or even make war without their assent. And in the Baronage the nation reposed an unwavering trust. The nobles of England were no more the brutal foreigners from whose violence the strong hand of a Norman ruler had been needed to protect his subjects; they were as English as the peasant or the trader. They had won English liberty by their swords, and the tradition of their order bound them to look on themselves as its natural guardians. At the close of the Barons' war, the problem which had so long troubled the realm, the problem of how to ensure its government in accordance with the Charter, was solved by the transfer of the business of administration into the hands of a standing committee of the greater prelates and barons, acting as chief officers of state in conjunction with specially appointed ministers of the Crown. The body thus composed was known as the Continual Council; and the quiet government of the kingdom by the Council in the long interval between the death of Henry the Third and his son's return shows how effective this rule of the nobles was. It is significant of the new relation which they were to strive to establish between themselves and the Crown that in the brief which announced Edward's accession the Council asserted that the new monarch mounted his throne "by the will of the peers." The very form indeed of the new Parliament, in which the barons were backed by the knights of the shire, elected for the most part under their influence, and by the representatives of the towns, still true to the traditions of the Barons' war; the increased frequency of these Parliamentary assemblies which gave opportunity for counsel, for party organization, and a distinct political base of action; above all, the new financial power which their control over taxation enabled them to exert on the throne, ultimately placed the rule of the nobles on a basis too strong to be shaken by the utmost efforts of even Edward himself.

From the first the King struggled fruitlessly against this overpowering influence; and his sympathies must have been stirred by the revolution on the other side of the Channel, where the French kings were crushing the power of the feudal baronage, and erecting a royal despotism on its ruins.

Edward watched jealously over the ground which the Crown had already gained against the nobles. Following the policy of Henry II., at the very outset of his reign he instituted a commission of inquiry into the judicial franchises still existing, and on its report itinerant justices were sent to discover by what right these franchises were held. The writs of "quo warranto" were roughly met here and there. Earl Warenne bared a rusty sword, and flung it on the justice's table. "This, sirs," he said, "is my warrant. By the sword our fathers won their lands when they came over with the Conqueror, and by the sword we will keep them." But the King was far from limiting himself to the plans of Henry II.; he aimed further at neutralizing the power of the nobles by raising the whole body of landowners to the same level; and a royal writ ordered all freeholders who held land of the value of twenty pounds to receive knighthood at the King's hands. While the political influence of the baronage as a leading element in the nation mounted, in fact, the personal and purely feudal power of each individual on his estates as steadily fell. The hold which the Crown had gained on every noble family by its rights of wardship and marriage, the circuits of the royal judges, the ever-narrowing bounds within which baronial justice was circumscribed, the blow dealt by scutage at their military power, the prompt intervention of the Council in their feuds, lowered the nobles more and more to the level of their fellow subjects. Much yet remained to be done. Different as the English baronage, taken as a whole, was from a feudal *noblesse* like that of Germany or France, there is in every military class a natural drift towards violence and lawlessness, which even the stern justice of Edward found it difficult to repress. Throughout his reign his strong hand was needed to enforce order on warring nobles. Great earls, such as those of Gloucester and Hereford, carried on private war; in Shropshire the Earl of Arundel waged his feud with Fulk Fitz Warine. To the lesser and poorer nobles the wealth of the trader, the long wain of goods as it passed along the highway, was a tempting prey. Once, under cover of a mock tournament of monks against canons, a band of country gentlemen succeeded in introducing themselves into the great merchant fair at Boston; at nightfall every booth was on fire, the merchants robbed and slaughtered, and the booty carried

off to ships which lay ready at the quay. Streams of gold and silver, ran the tale of popular horror, flowed melted down the gutters to the sea; "all the money in England could hardly make good the loss." Even at the close of Edward's reign lawless bands of "trail-bastons," or club-men, maintained themselves by general outrage, aided the country nobles in their feuds, and wrested money and goods by threats from the great tradesmen. The King was strong enough to fine and imprison the Earls, to hang the chief of the Boston marauders, and to suppress the outlaws by rigorous commissions. During Edward's absence of three years from the realm, the judges, who were themselves drawn from the lesser baronage, were charged with violence and corruption. After a careful investigation the judicial abuses were recognized and amended; two of the chief justices were banished from the country, and their colleagues imprisoned and fined.

The next years saw a step which remains the great blot upon Edward's reign. Under the Angevins the popular hatred of the Jews had grown rapidly in intensity. But the royal protection had never wavered. Henry the Second had granted them the right of burial outside of every city where they dwelt. Richard had punished heavily a massacre of the Jews at York, and organized a mixed court of Jews and Christians for the registration of their contracts. John suffered none to plunder them save himself, though he once wrested from them a sum equal to a year's revenue of his realm. The troubles of the next reign brought in a harvest greater than even the royal greed could reap; the Jews grew wealthy enough to acquire estates, and only a burst of popular feeling prevented a legal decision which would have enabled them to own freeholds. Their pride and contempt of the superstitions around them broke out in the taunts they levelled at processions as they passed their Jewries, sometimes at Oxford in actual attacks upon them. Wild stories floated about among the people of children carried off to Jewish houses, to be circumcised or crucified, and a boy of Lincoln who was found slain in a Jewish house was canonized by popular reverence as "St. Hugh." The first work of the Friars was to settle in the Hebrew quarters and attempt their conversion, but the tide of popular fury rose too fast for these gentler means of reconciliation. When the Franciscans saved seventy Jews

from death by their prayers to Henry the Third the populace angrily refused the brethren alms. The sack of Jewry after Jewry was the sign of popular hatred during the Barons' war. With its close, fell on the Jews the more terrible persecution of the law. Statute after statute hemmed them in. They were forbidden to hold real property, to employ Christian servants, to move through the streets without the two white tablets of wool on their breasts which distinguished their race. They were prohibited from building new synagogues, or eating with Christians, or acting as physicians to them. Their trade, already crippled by the rivalry of the bankers of Cahors, was annihilated by a royal order, which bade them renounce usury under pain of death. At last persecution could do no more, and on the eve of his struggle with Scotland, Edward, eager at the moment to find supplies for his treasury, and himself swayed by the fanaticism of his subjects, bought the grant of a fifteenth from clergy and laity by consenting to drive the Jews from his realm. Of the sixteen thousand who preferred exile to apostasy few reached the shores of France. Many were wrecked, others robbed and flung overboard. One shipmaster turned out a crew of wealthy merchants on to a sandbank, and bade them call a new Moses to save them from the sea. From the time of Edward to that of Cromwell no Jew touched English ground.

No share in the enormities which accompanied the expulsion of the Jews can fall upon Edward, for he not only suffered the fugitives to take their wealth with them, but punished with the halter those who plundered them at sea. But the expulsion was none the less cruel, and the grant of a fifteenth made by the grateful Parliament proved but a poor substitute for the loss which the royal treasury had sustained. The Scotch war more than exhausted the aids granted by the Parliament. The treasury was utterly drained; the costly fight with the French in Gascony called for supplies, while the King was planning a yet costlier attack on northern France with the aid of Flanders. It was sheer want which drove Edward to tyrannous extortion. His first blow fell on the Church; he had already demanded half their annual income from the clergy, and so terrible was his wrath at their resistance, that the Dean of St. Paul's, who had stood forth to remonstrate, dropped dead of sheer terror at his feet. "If

any oppose the King's demand," said a royal envoy, in the midst of the Convocation, "let him stand up that he may be noted as an enemy to the King's peace." The outraged churchmen fell back on an untenable plea that their aid was due solely to Rome, and pleaded a bull of exemption, issued by Pope Boniface VIII., as a ground for refusing to comply with further taxation. Edward met their refusal by a general outlawry of the whole order. The King's courts were closed, and all justice denied to those who refused the King aid. By their actual plea the clergy had put themselves formally in the wrong, and the outlawry soon forced them to submission, but their aid did little to recruit the exhausted treasury, while the pressure of the war steadily increased. Far wider measures of arbitrary taxation were needful to equip an expedition which Edward prepared to lead in person to Flanders. The country gentlemen were compelled to take up knighthood, or to compound for exemption from the burthensome honor. Forced contributions of cattle and corn were demanded from the counties, and the export duty on wool—now the staple produce of the country—was raised to six times its former amount. Though he infringed no positive charter or statute, the work of the Great Charter and the Barons' war seemed suddenly to have been undone. But the blow had no sooner been struck than Edward found himself powerless within his realm. The baronage roused itself to resistance, and the two greatest of the English nobles, Bohun, Earl of Hereford, and Bigod, Earl of Norfolk, placed themselves at the head of the opposition. Their protest against the war and the financial measures by which it was carried on, took the practical form of a refusal to lead a force to Gascony as Edward's lieutenants, while he himself sailed for Flanders. They availed themselves of the plea that they were not bound to foreign service save in attendance on the King. "By God, Sir Earl," swore the King to Bigod, "you shall either go or hang!" "By God, Sir King," was the cool reply, "I will neither go nor hang!" Ere the Parliament he had convened could meet, Edward had discovered his own powerlessness, and, with one of those sudden revulsions of feeling of which his nature was capable, he stood before his people in Westminster Hall and owned, with a burst of tears, that he had taken their substance without due warrant of law. His passionate appeal to their loyalty

wrested a reluctant assent to the prosecution of the war, but the crisis had taught the need of further securities against the royal power. While Edward was still struggling in Flanders, the Primate, Winchelsey, joined the two Earls and the citizens of London in forbidding any further levy of supplies till Edward at Ghent solemnly confirmed the Charter with the new clauses added to it. prohibiting the King from raising taxes save by general consent of the realm. At the demand of the barons he renewed the Confirmation in 1299, when his attempt to add an evasive clause saving the rights of the Crown proved the justice of their distrust. Two years later a fresh gathering of the barons in arms wrested from him the full execution of the Charter of Forests. The bitterness of his humiliation preyed on him; he evaded his pledge to levy no new taxes on merchandise by the sale to merchants of certain privileges of trading; and a formal absolution from his promises which he obtained from the Pope showed his intention of reopening the questions he had yielded. His hand was stayed, however, by the fatal struggle with Scotland which revived in the rising of Robert Bruce, and the King's death bequeathed the contest to his worthless son.

Worthless, however, as Edward the Second morally might be, he was far from being destitute of the intellectual power which seemed hereditary in the Plantagenets. It was his settled purpose to fling off the yoke of the baronage, and the means by which he designed accomplishing his purpose was the choice of a minister wholly dependent on the Crown. We have already noticed the change by which the "clerks of the king's chapel," who had been the ministers of arbitrary government under the Normans and Angevins, had been quietly superseded by the prelates and lords of the Continual Council. At the close of his father's reign, a direct demand on the part of the Barons to nominate the great officers of state had been curtly rejected; but the royal choice had been practically limited in the selection of its ministers to the class of prelates and nobles, and, however closely connected with royalty, such officers always to a great extent shared the feelings and opinions of their order. It seems to have been the aim of the young King to undo the change which had been silently brought about, and to imitate the policy of the contemporary sovereigns of France by choosing

as his ministers men of an inferior position, wholly dependent on the Crown for their power, and representatives of nothing but the policy and interests of their master. Piers Gaveston, a foreigner sprung from a family of Guienne, had been his friend and companion during his father's reign, at the close of which he had been banished from the realm for his share in intrigues which had divided Edward from his son. At the new King's accession he was at once recalled, created Earl of Cornwall, and placed at the head of the administration. Gay, genial, thriftless, Gaveston showed in his first acts the quickness and audacity of Southern Gaul; the older ministers were dismissed, all claims of precedence or inheritance set aside in the distribution of offices at the coronation, while taunts and defiances goaded the proud baronage to fury. The favorite was a fine soldier, and his lance unhorsed his opponents in tourney after tourney. His reckless wit flung nicknames about the Court; the Earl of Lancaster was "the Actor," Pembroke "the Jew," Warwick "the Black Dog." But taunt and defiance broke helplessly against the iron mass of the baronage. After a few months of power the demand of the Parliament for his dismissal could not be resisted, and he was formally banished from the realm. In the following year it was only by conceding the rights which his father had sought to establish of imposing import duties on the merchants by their own assent, that Edward procured a subsidy for the Scotch war. The firmness of the baronage sprang from their having found a head in the Earl of Lancaster, son of Edmund Crouchback. His weight proved irresistible. When Edward at the close of the Parliament recalled Gaveston, Lancaster withdrew from the royal Council, and a Parliament which met in 1310 resolved that the affairs of the realm should be entrusted for a year to a body of twenty-one "Ordainers."

A formidable list of "Ordinances" drawn up by the twenty-one met Edward on his return from a fruitless warfare with the Scots. By this long and important statute Gaveston was banished, other advisers were driven from the Council, and the Florentine bankers whose loans had enabled Edward to hold the baronage at bay sent out of the realm. The customs duties imposed by Edward the First were declared to be illegal. Parliaments were to be called every year, and in

these assemblies the King's servants were to be brought, if need were, to justice. The great officers of state were to be appointed with the counsel and consent of the baronage, and to be sworn in Parliament. The same consent of the barons in Parliament was to be needful ere the King could declare war or absent himself from the realm. As the Ordinances show, the baronage still looked on Parliament rather as a political organization of the nobles than as a gathering of the three estates of the realm. The lower clergy pass unnoticed; the Commons are regarded as mere tax-payers whose part was still confined to the presentation of petitions of grievances and the grant of money. But even in this imperfect fashion the Parliament was a real representation of the country, and Edward was forced to assent to the Ordinances after a long and obstinate struggle. The exile of Gaveston was the sign of the barons' triumph; his recall a few months later renewed a strife which was only ended by his capture in Scarborough. The "Black Dog" of Warwick had sworn that the favorite should feel his teeth; and Gaveston, who flung himself in vain at the feet of the Earl of Lancaster, praying for pity "from his gentle lord," was beheaded in defiance of the terms of his capitulation on Blacklow Hill. The King's burst of grief was as fruitless as his threats of vengeance; a feigned submission of the conquerors completed the royal humiliation, and the barons knelt before Edward in Westminster Hall to receive a pardon which seemed a death blow of the royal power. But if Edward was powerless to conquer the baronage he could still, by evading the observance of the Ordinances, throw the whole realm into confusion. The six years that followed Gaveston's death are among the darkest in our history. A terrible succession of famines intensified the suffering which sprang from the utter absence of all rule during the dissension between the barons and the King. The overthrow of Bannockburn, and the ravages of the Scots in the North, brought shame on England such as it had never known. At last the capture of Berwick by Robert Bruce forced Edward to give way, the Ordinances were formally accepted, an amnesty granted, and a small number of peers belonging to the Barons' party added to the great officers of state.

The Earl of Lancaster, by the union of the four earldoms

of Lincoln, Leicester, Derby, and Lancaster, as well as by his royal blood (for like the King he was a grandson of Henry the Third), stood at the head of the English baronage, and the issue of the long struggle with Edward raised him for the moment to supreme power in the realm. But his character seems to have fallen far beneath the greatness of his position. Incapable of governing, he could do little but regard with jealousy the new advisers on whom the King now leaned, the older and the younger Hugh Le Despenser. The rise of the younger, on whom the King bestowed the county of Glamorgan with the hand of its heiress, was rapid enough to excite general jealousy, and Lancaster found little difficulty in extorting by force of arms his exile from the kingdom. But the tide of popular sympathy, already wavering, was turned to the royal cause by an insult offered to the Queen, against whom Lady Badlesmere had closed the doors of Ledes Castle, and the unexpected energy shown by Edward in avenging the insult gave fresh strength to his cause. He found himself strong enough to recall Despenser, and when Lancaster convoked the baronage to force him again into exile, the weakness of their party was shown by the treasonable negotiations into which the Earl entered with the Scots, and by his precipitate retreat to the north on the advance of the royal army. At Boroughbridge his forces were arrested and dispersed, and the Earl himself, brought captive before Edward at Pontefract, was tried and condemned to death as a traitor. "Have mercy on me, King of Heaven," cried Lancaster, as mounted on a gray pony without a bridle he was hurried to execution, "for my earthly King has forsaken me." His death was followed by that of a number of his adherents and by the captivity of others; while a Parliament at York annulled the proceedings against the Despensers, and repealed the Ordinances. It is to this Parliament, however, and perhaps to the victorious confidence of the royalists, that we owe the famous provision which reveals the policy of the Despensers, the provision that all laws concerning "the estate of the Crown, or of the realm and people, shall be treated, accorded, and established in Parliaments by our Lord the King and by the consent of the prelates, earls, barons, and commonalty of the realm, according as hath been hitherto accustomed." It would seem from the tenor of this remark-

able enactment that much of the sudden revulsion of popular feeling had been owing to the assumption of all legislative action by the baronage alone. But the arrogance of the Despensers, the utter failure of a fresh campaign against Scotland, and the humiliating truce for thirteen years which Edward was forced to conclude with Robert Bruce, soon robbed the Crown of its temporary popularity, and led the way to the sudden catastrophe which closed this disastrous reign. It had been arranged that the Queen, a sister of the King of France, should revisit her home to conclude a treaty between the two countries, whose quarrel was again verging upon war; and her son, a boy of twelve years old, followed her to do homage in his father's stead for the duchies of Gascony and Aquitaine. Neither threats nor prayers, however, could induce either wife or child to return to his court; and the Queen's connection with a secret conspiracy of the baronage was revealed when the primate and nobles hurried to her standard on her landing at Orwell. Deserted by all, and repulsed by the citizens of London whose aid he implored, the King fled hastily to the west and embarked with the Despensers for Lundy Isle; but contrary winds flung the fugitives again on the Welsh coast, where they fell into the hands of the new Earl of Lancaster. The younger Despenser was at once hanged on a gibbet fifty feet high, and the King placed in ward at Kenilworth till his fate could be decided by a Parliament summoned for that purpose at Westminster. The peers who assembled fearlessly revived the constitutional usage of the earlier English freedom, and asserted their right to depose a king who had proved himself unworthy to rule. Not a voice was raised in Edward's behalf, and only four prelates protested when the young Prince was proclaimed King by acclamation, and presented as their sovereign to the multitudes without. The revolution soon took legal form in a bill which charged the captive monarch with indolence, incapacity, the loss of Scotland, the violation of his coronation oath, and oppression of the Church and baronage; and on the approval of this it was resolved that the reign of Edward of Caernarvon had ceased and that the crown had passed to his son, Edward of Windsor. A deputation of the Parliament proceeded to Kenilworth to procure the assent of the discrowned King to his own deposition, and Edward,

"clad in a plain black gown," submitted quietly to his fate. Sir William Trussel at once addressed him in words which better than any other mark the true nature of the step which the Parliament had taken. "I, William Trussel, proctor of the earls, barons, and others, having for this full and sufficient power, do render and give back to you, Edward, once King of England, the homage and fealty of the persons named in my procuracy; and acquit and discharge them thereof in the best manner that law and custom will give. And I now make protestation in their name that they will no longer be in your fealty and allegiance, nor claim to hold anything of you as king, but will account you hereafter as a private person, without any manner of royal dignity." A significant act followed these emphatic words. Sir Thomas Blount, the steward of the household, broke his staff of office, a ceremony only used at a king's death, and declared that all persons engaged in the royal service were discharged. In the following September the King was murdered in Berkeley Castle.

Section VI.—The Scotch War of Independence, 1306—1342.*

To obtain a clear view of the constitutional struggle between the kings and the baronage, we have deferred to its close an account of the great contest which raged throughout the whole period in the north.

With the Convocation of Perth the conquest and settlement of Scotland seemed complete. Edward I., in fact, was preparing for a joint Parliament of the two nations at Carlisle, when the conquered country suddenly sprang again to arms under Robert Bruce, the grandson of one of the original claimants of the crown. The Norman house of Bruce formed a part of the Yorkshire baronage, but it had acquired through intermarriages the Earldom of Carrick and the Lordship of Annandale. Both the claimant and his son had been pretty steadily on the English side in the contest with Balliol and Wallace, and Robert had himself been trained in the English court, and stood high

* *Authorities.*—Mainly the contemporary English Chroniclers and state documents for the reigns of the three Edwards. John Barbour's "Bruce," the great legendary storehouse for his hero's adventures, is historically worthless. Mr. Burton's is throughout the best modern account of the time.

in the King's favor. But the withdrawal of Balliol gave a new force to his claims upon the crown, and the discovery of an intrigue which he had set on foot with the Bishop of St. Andrews so roused Edward's jealousy that Bruce fled for his life across the border. In the church of the Grey Friars at Dumfries he met Comyn, the Lord of Badenoch, to whose treachery he attributed the disclosure of his plans, and after the interchange of a few hot words struck him with his dagger to the ground. It was an outrage that admitted of no forgiveness, and Bruce for very safety was forced to assume the crown six weeks after in the Abbey of Scone. The news roused Scotland again to arms, and summoned Edward to a fresh contest with his unconquerable foe. But the murder of Comyn had changed the King's mood to a terrible pitilessness; he threatened death against all concerned in the outrage, and exposed the Countess of Buchan, who had set the crown on Bruce's head, in a cage or open chamber built for the purpose in one of the towers of Berwick. At the solemn feast which celebrated his son's knighthood Edward vowed on the swan, which formed the chief dish at the banquet, to devote the rest of his days to exact vengeance from the murderer himself. But even at the moment of the vow, Bruce was already flying for his life to the western islands. "Henceforth," he had said to his wife at their coronation, "thou art queen of Scotland and I king." "I fear," replied Mary Bruce, "we are only playing at royalty, like children in their games." The play was soon turned into bitter earnest. A small English force under Aymer de Valence sufficed to rout the disorderly levies which gathered round the new monarch, and the flight of Bruce left his followers at Edward's mercy. Noble after noble was hurried to the block. The Earl of Athole pleaded kindred with royalty; "His only privilege," burst forth the King, "shall be that of being hanged on a higher gallows than the rest." Knights and priests were strung up side by side by the English justiciars; while the wife and daughter of Robert Bruce were flung into prison. Bruce himself had offered to capitulate to Prince Edward, but the offer only roused the old King to fury. "Who is so bold," he cried, "as to treat with our traitors without our knowledge?" and rising from his sick-bed he led his army northwards to complete the conquest. But the hand of death was upon him, and in the very sight of Scotland the old man breathed his last at Burgh-upon-Sands.

The death of Edward arrested only for a moment the advance of his army to the north. The Earl of Pembroke led it across the border, and found himself master of the country without a blow. Bruce's career became that of a desperate adventurer, for even the Highland chiefs in whose fastnesses he found shelter were bitterly hostile to one who claimed to be King of their foes in the Lowlands. It was this adversity that transformed the murderer of Comyn into the noble leader of a nation's cause. Strong and of commanding presence, brave and genial in temper, Bruce bore the hardships of his career with a courage and hopefulness which never failed. In the legends which clustered round his name we see him listening in Highland glens to the bay of the bloodhounds on his track, or holding single-handed a pass against a crowd of savage clansmen. Sometimes the little band which clung to him were forced to support themselves by hunting or fishing, sometimes to break up for safety as their enemies tracked them to the lair. Bruce himself had more than once to fling off his shirt of mail and scramble barefoot for very life up the crags. Little by little, however, the dark sky cleared. The English pressure relaxed, as the struggle between Edward and his barons grew fiercer. James Douglas, the darling of Scotch story, was the first of the Lowland barons to rally again to the Bruce, and his daring gave heart to the King's cause. Once he surprised his own house, which had been given to an Englishman, ate the dinner which had been prepared for its new owner, slew his captives, and tossed their bodies on to a pile of wood gathered at the castle gate. Then he staved in the wine-vats that the wine might mingle with their blood, and set house and woodpile on fire. A terrible ferocity mingled with heroism in the work of freedom, but the revival of the country went steadily on. Bruce's "harrying of Buchan" after the defeat of its Earl, who had joined the English army, at last fairly turned the tide of success. Edinburgh, Roxburgh, Perth, and most of the Scotch fortresses fell one by one into King Robert's hands. The clergy met in council and owned him as their lawful lord. Gradually the Scotch barons who still held to the English cause were coerced into submission, and Bruce found himself strong enough to invest Stirling, the last and the most important of the Scotch fortresses which held out for Edward.

Stirling was in fact the key of Scotland, and its danger roused England out of its civil strife to a vast effort for the recovery of

its prey. Thirty thousand horsemen formed the fighting part of the great army which followed Edward to the north, and a host of wild marauders had been summoned from Ireland and Wales to its support. The army which Bruce had gathered to oppose the inroad was formed almost wholly of footmen, and was stationed to the south of Stirling on a rising ground flanked by a little brook, the Bannock burn which gave its name to the engagement. Again two systems of warfare were brought face to face as they had been brought at Falkirk, for Robert, like Wallace, drew up his force in solid squares or circles of spearmen. The English were dispirited at the very outset by the failure of an attempt to relieve Stirling, and by the issue of a single combat between Bruce and Henry de Bohun, a knight who bore down upon him as he was riding peacefully along the front of his army. Robert was mounted on a small hackney and held only a light battle-axe in his hand, but, warding off his opponent's spear, he cleft his skull with so terrible a blow that the handle of the axe was shattered in his grasp. At the opening of the battle the English archers were thrown forward to rake the Scottish squares, but they were without support and were easily dispersed by a handful of horse whom Bruce had held in reserve for the purpose. The body of men-at-arms next flung themselves on the Scottish front, but their charge was embarrassed by the narrow space along which the line was forced to move, and the steady resistance of the squares soon threw the knighthood into disorder. "The horses that were stickit," says an exulting Scotch writer, "rushed and reeled right rudely." In the moment of failure the sight of a body of camp-followers, whom they mistook for reinforcements to the enemy, spread panic through the English host. It broke in a headlong rout. Its thousands of brilliant horsemen were soon floundering in pits which had guarded the level ground to Bruce's left, or riding in wild haste for the border. Few however were fortunate enough to reach it. Edward himself, with a body of five hundred knights, succeeded in escaping to Dunbar and the sea. But the flower of his knighthood fell into the hands of the victors, while the Irishry and the footmen were ruthlessly cut down by the country folk as they fled. For centuries after, the rich plunder of the English camp left its traces on the treasure and vestment rolls of castle and abbey throughout the Lowlands.

Terrible as was the blow England could not humble herself to

relinquish her claim on the Scottish crown. With equal pertinacity Bruce refused all negotiation while the royal title was refused to him, and steadily pushed on the recovery of his southern dominions. Berwick was at last forced to surrender, and held against a desperate attempt at its recapture; while barbarous forays of the borderers under Douglas wasted Northumberland. Again the strife between the Crown and the baronage was suspended to allow the march of a great English army to the north; but Bruce declined an engagement till the wasted Lowlands starved the invaders into a ruinous retreat. The failure forced England to stoop to a truce for thirteen years, in the negotiation of which Bruce was suffered to take the royal title. But the truce ceased legally with Edward's deposition. Troops gathered on either side, and Edward Balliol, a son of the former king John, was solemnly received as a vassal-king of Scotland at the English court. Robert was disabled by leprosy from taking the field in person, but the insult roused him to hurl his marauders again over the border under Douglas and Randolph. An eye-witness has painted for us the Scotch army, as it appeared in this campaign: "It consisted of four thousand men-at-arms, knights and esquires, well mounted, besides twenty thousand men bold and hardy, armed after the manner of their country, and mounted upon little hackneys that are never tied up or dressed, but turned immediately after the day's march to pasture on the heath or in the fields. . . . They bring no carriages with them on account of the mountains they have to pass in Northumberland, neither do they carry with them any provisions of bread and wine, for their habits of sobriety are such in time of war that they will live for a long time on flesh half-sodden without bread, and drink the river water without wine. They have therefore no occasion for pots or pans, for they dress the flesh of the cattle in their skins after they have flayed them, and being sure to find plenty of them in the country which they invade, they carry none with them. Under the flaps of his saddle each man carries a broad piece of metal, behind him a little bag of oatmeal: when they have eaten too much of the sodden flesh and their stomach appears weak and empty, they set this plate over the fire, knead the meal with water, and when the plate is hot put a little of the paste upon it in a thin cake like a biscuit which they eat to warm their stomachs. It is therefore no wonder that they perform a longer day's march than other soldiers." Against such a foe the Eng-

lish troops who marched under their boy-king to protect the border were utterly helpless. At one time the army lost its way in the vast border waste; at another all traces of the enemy had disappeared, and an offer of knighthood and a hundred marks was made to any who could tell where the Scots were encamped. But when found their position behind the Wear proved unassailable, and after a bold sally on the English camp Douglas foiled an attempt at intercepting him by a clever retreat. The English levies broke hopelessly up, and a fresh foray on Northumberland forced the English court to submit to peace. By the Treaty of Northampton the independence of Scotland was formally recognized, and Bruce acknowledged as its king.

The pride of England, however, had been too much aroused by the struggle to bear easily its defeat. The first result of the treaty was the overthrow of the government which concluded it, a result hastened by the pride of its head, Roger Mortimer, and by his exclusion of the rest of the nobles from all share in the administration of the realm. The first efforts to shake Roger's power were unsuccessful: a league headed by the Earl of Lancaster broke up without result; and the King's uncle, the Earl of Kent, was actually brought to the block, before the young King himself interfered in the struggle. Entering the Council chamber in Nottingham Castle, with a force which he had introduced through a secret passage in the rock on which it stands, Edward arrested Mortimer with his own hands, hurried him to execution, and assumed the control of affairs. His first care was to restore good order throughout the country, which under the late government had fallen into ruin, and to free his hands by a peace with France for further enterprises in the North. Fortune indeed seemed at last to have veered to the English side; the death of Bruce only a year after the Treaty of Northampton left the Scottish throne to a child of but eight years old, and the internal difficulties of the realm broke out in civil strife. To the great barons on either side the border the late peace involved serious losses, for many of the Scotch houses held large estates in England, as many of the English lords held large estates in Scotland; and although the treaty had provided for their claims, they had in each case been practically set aside. It is this discontent of the barons at the new settlement which explains the sudden success of Edward Balliol in his snatch at the Scottish throne. In spite of King Edward's prohibition, he sailed from England at the

head of a body of nobles who claimed estates in the north, landed on the shores of Fife, and, after repulsing with immense loss an army which attacked him near Perth, was crowned at Scone, while David Bruce fled helplessly to France. Edward had given no open aid to the enterprise, but the crisis tempted his ambition, and he demanded and obtained from Balliol an acknowledgment of the English suzerainty. The acknowledgment, however, was fatal to Balliol himself. He was at once driven from his realm, and Berwick, which he had agreed to surrender to Edward, was strongly garrisoned against an English attack. The town was soon besieged, but a Scotch army under the regent Douglas, brother to the famous Sir James, advanced to its relief, and attacked a covering force, which was encamped on the strong position of Halidon Hill. The English bowmen, however, vindicated the fame they had first won at Falkirk, and were soon to crown in the victory of Crécy; and the Scotch only struggled through the marsh which covered the English front to be riddled with a storm of arrows, and to break in utter rout. The battle decided the fate of Berwick, and from that time the town remained the one part of Edward's conquests which was preserved by the English crown. Fragment as it was, it was always viewed legally as representing the realm of which it had once formed a part. As Scotland, it had its chancellor, chamberlain, and other officers of State; and the peculiar heading of Acts of Parliament enacted for England "and the town of Berwick-upon-Tweed" still preserves the memory of its peculiar position. Balliol was restored to his throne by the conquerers, and his formal cession of the Lowlands to England rewarded their aid. During the next three years Edward persisted in the line of policy he had adopted, retaining his hold over Southern Scotland, and aiding his subking Balliol in campaign after campaign against the despairing efforts of the nobles who still adhered to the house of Bruce. His perseverance was all but crowned with success, when the outbreak of war with France saved Scotland by drawing the strength of England across the Channel. The patriot party drew again together. Balliol found himself at last without an adherent and withdrew to the Court of Edward, while David returned to his kingdom, and won back the chief fastnesses of the Lowlands. The freedom of Scotland was, in fact, secured. From a war of conquest and patriotic resistance the struggle died into a petty strife between two angry neighbors, which became a mere episode in the larger contest between England and France.

CHAPTER V.

THE HUNDRED YEARS' WAR, 1336—1431.

Section I.—Edward the Third, 1336—1360.*

IN the middle of the fourteenth century the great movement towards national unity which had begun under the last of the Norman Kings seemed to have reached its end, and the perfect fusion of conquered and conquerors into an English people was marked by the disuse, even amongst the nobler classes, of the French tongue. In spite of the efforts of the grammar schools, and of the strength of fashion, English was winning its way throughout the reign of Edward the Third to its final triumph in that of his grandson. "Children in school," says a writer of the earlier reign, "against the usage and manner of all other nations, be compelled for to leave their own language, and for to construe their lessons and their things in French, and so they have since Normans first came into England. Also gentlemen's children be taught to speak French from the time that they be rocked in their cradle, and know how to speak and play with a child's toy; and uplandish (or country) men will liken themselves to gentlemen, and strive with great busyness to speak French for to be more told of." "This manner," adds a translator of Richard's time,

* *Authorities.*—The concluding part of the chronicle of Walter of Heminburgh or Hemingford seems to have been jotted down as news of the passing events reached its author; it ends at the battle of Crécy. Hearne has published another contemporary account by Robert of Avesbury, which closes in 1356. A third account by Knyghton, a canon of Leicester, will be found in the collection of Twysden. At the end of this century and the beginning of the next the annals that had been carried on in the Abbey of St. Albans were thrown together by Walsingham in the "Historia Anglicana" which bears his name, a compilation whose history is given in the prefaces to the "Chronica Monasterii S. Albani" (Rolls Series). Rymer's Fœdera is rich in documents for this period, and from this time we have a storehouse of political and social information in the Parliamentary Rolls. For the French war itself our primary authority is the Chronicle of Jehan le Bel, a canon of St. Lambert of Liége, who had himself served in Edward's campaign against the Scots, and spent the rest of his life at the court of John of Hainault. Up to the Treaty of Brétigny, where it closes, Froissart has

"was much used before the first murrain (the plague of 1349), and is since somewhat changed; for John Cornwal, a master of grammar, changed the lore in grammar school and construing of French into English; and Richard Pencrych learned this manner of teaching of him, as others did of Pencrych. So that now, the year of our Lord, 1385, and of the second King Richard after the Conquest nine, in all the grammar schools of England children leaveth French, and construeth and learneth in English." A more formal note of the change is found when English was ordered to be used in courts of law in 1362 "because the French tongue is much unknown;" and in the following year it was employed by the Chancellor in opening Parliament. Bishops began to preach in English, and the English tracts of Wyclif made it once more a literary tongue. This drift towards a general use of the national tongue told powerfully on literature. The influence of the French romances everywhere tended to make French the one literary language at the opening of the fourteenth century, and in England this influence had been backed by the French tone of the court of Henry the Third and the three Edwards. But at the close of the reign of Edward the Third the long French romances needed to be translated even for knightly hearers. "Let clerks indite in Latin," says the author of the "Testament of Love," "and let Frenchmen in their French also indite their quaint terms, for it is kindly to their mouths; and let us show our fantasies in such wordes as we learned of our mother's tongue." But the new national life afforded nobler material than "fantasies" now for English literature. With the completion of the work of national unity had come the completion of the work of national freedom. Un-

done little more than copy this work, making however large additions from his own inquiries, especially in the Flemish and Breton campaigns and the account of Crécy. A Hainaulter of Valenciennes, Froissart held a post in Queen Philippa's household from 1361 to 1369; and under this influence produced in 1373 the first edition of his well-known Chronicle. A later edition is far less English in tone, and a third version, begun by him in his old age after long absence from England, is distinctly French in its sympathies. Froissart's vivacity and picturesqueness blind us to the inaccuracy of his details; as an historical authority he is of little value. The incidental mention of Crécy and the later English expeditions by Villani in his great Florentine Chronicle are important. The best modern account of this period is that by Mr. W. Longman, "History of Edward III." Mr. Morley ("English Writers") has treated in great detail of Chaucer.

[Dr. Stubbs' "Constitutional History" (vol. ii.), published since the chapter was written, deals with the whole period.—*Ed.*]

der the first Edward the Parliament had vindicated its rights to the control of taxation, under the second it had advanced from the removal of ministers to the deposition of a King, under the third it gave its voice on questions of peace and war, controlled expenditure, and regulated the course of civil administration. The vigor of English life showed itself socially in the wide extension of commerce, in the rapid growth of the woollen trade, and the increase of manufactures after the settlement of Flemish weavers on the eastern coast; in the progress of the towns, fresh as they were from the victory of the craft-gilds; and in the development of agriculture through the division of lands, and the rise of the tenant farmer and the freeholder. It gave nobler signs of its activity in the spirit of national independence and moral earnestness which awoke at the call of Wyclif. New forces of thought and feeling, which were destined to tell on every age of our later history, broke their way through the crust of feudalism in the socialist revolt of the Lollards, and a sudden burst of military glory threw its glamor over the age of Crécy and Poitiers.

It is this new gladness of a great people which utters itself in the verse of Geoffrey Chaucer. Chaucer was born about 1340, the son of a London vintner who lived in Thames Street; and it was in London that the bulk of his life was spent. His family, though not noble, seems to have been of some importance, for from the opening of his career we find Chaucer in close connection with the Court. At sixteen he was made page to the wife of Lionel of Clarence; at nineteen he first bore arms in the campaign of 1359. But he was luckless enough to be made prisoner; and from the time of his release after the treaty of Brétigny he took no further share in the military enterprises of his time. He seems again to have returned to service about the Court, and it was now that his first poems made their appearance, and from this time John of Gaunt may be looked upon as his patron. He was employed in seven diplomatic missions which were probably connected with the financial straits of the Crown, and three of these, in 1372, 1374, and 1378, carried him to Italy. He visited Genoa and the brilliant court of the Visconti at Milan; at Florence, where the memory of Dante, the "great master" whom he commemorates so reverently in his verse, was still living, he may have met Boccaccio; at Padua, like his own clerk of Oxenford, he possibly caught the story of

Griseldis from the lips of Petrarca. He was a busy, practical worker; Comptroller of the Customs in 1374, of the Petty Customs in 1382, a member of the Commons in the Parliament of 1386, and from 1389 to 1391 Clerk of the Royal Works, busy with building at Westminster, Windsor, and the Tower. A single portrait has preserved for us his forked beard, his dark-colored dress, the knife and pen-case at his girdle, and we may supplement this portrait by a few vivid touches of his own. The sly, elvish face, the quick walk, the plump figure and portly waist were those of a genial and humorous man; but men jested at his silence, his love of study. "Thou lookest as thou wouldest find an hare," laughs the Host, in the "Canterbury Tales," "and ever on the ground I see thee stare." He heard little of his neighbors' talk when office work was over. "Thou goest home to thy own house anon, and also dumb as any stone thou sittest at another book till fully dazed is thy look, and livest thus as an heremite, although," he adds slyly, "thy abstinence is lite" (little). But of this abstraction from his fellows there is no trace in his verse. No poetry was ever more human than Chaucer's; none ever came more frankly and genially home to its readers. The first note of his song is a note of freshness and gladness. "Of ditties and of songes glad, the which he for my sake made, the land fulfilled is over all," Gower makes Love say in his lifetime; and the impression of gladness remains just as fresh now that four hundred years have passed away. The historical character of Chaucer's work lies on its surface. It stands out in vivid contrast with the poetic literature from the heart of which it sprang. The long French romances were the product of an age of wealth and ease, of indolent curiosity, of a fanciful and self-indulgent sentiment. Of the great passions which gave life to the Middle Ages, that of religious enthusiasm had degenerated into the pretty conceits of mariolatry, that of war into the extravagances of chivalry. Love, indeed, remained; it was the one theme of troubadour and trouvère, but it was a love of refinement, of romantic follies, of scholastic discussions, of sensuous enjoyment—a plaything rather than a passion. Nature had to reflect the pleasant indolence of man; the song of the minstrel moved through a perpetual May-time; the grass was ever green; the music of the lark and the nightingale rang out from field and thicket. There was a gay avoidance of all that is serious, moral, or reflective in man's life: life was too amusing

to be serious, too piquant, too sentimental, too full of interest and gaiety and chat. It was an age of talk: "mirth is none," says the Host, "to ride on by the way dumb as a stone;" and the trouvère aimed simply at being the most agreeable talker of his day. His romances, his rimes of Sir Tristram, his Romance of the Rose, are full of color and fantasy, endless in detail, but with a sort of gorgeous idleness about their very length, the minuteness of their description of outer things, the vagueness of their touch when it passes to the subtler inner world. It was with this literature that Chaucer had till now been familiar, and it was this which he followed in his earlier work. But from the time of his visits to Milan and Genoa his sympathies drew him not to the dying verse of France, but to the new and mighty upgrowth of poetry in Italy. Dante's eagle looks at him from the sun. "Fraunces Petrark, the laureat poete," is to him one "whose rethorique sweete enlumyned al Itail of poetrie." The "Troilus" is an enlarged English version of Boccaccio's "Filostrato," the Knight's Tale bears slight traces of his Teseide. It was, indeed, the "Decameron" which suggested the very form of the "Canterbury Tales." But even while changing, as it were, the front of English poetry, Chaucer preserves his own distinct personality. If he quizzes in the rime of Sir Thopaz the wearisome idleness of the French romance, he retains all that was worth retaining of the French temper, its rapidity and agility of movement, its lightness and brilliancy of touch, its airy mockery, its gaiety and good humor, its critical coolness and self-control. The French wit quickens in him more than in any English writer the sturdy sense and shrewdness of our national disposition, corrects its extravagance, and relieves its somewhat ponderous morality. If, on the other hand, he echoes the joyous carelessness of the Italian tale, he tempers it with the English seriousness. As he follows Boccaccio, all his changes are on the side of purity; and when the Troilus of the Florentine ends with the old sneer at the changeableness of woman, Chaucer bids us "look Godward," and dwells on the unchangeableness of Heaven.

But the genius of Chaucer was neither French nor Italian, whatever element it might borrow from either literature, but English to the core, and from 1384 all trace of foreign influence dies away. The great poem on which his fame must rest, the "Canterbury Tales," was begun after his first visits to Italy,

and its best tales were written between 1384 and 1391. The last ten years of his life saw a few more tales added; but his power was lessening, and in 1400 he rested from his labors in his last home, a house in the garden of St. Mary's Chapel at Westminster. The framework—that of a pilgrimage from London to Canterbury—not only enabled him to string together a number of tales, composed at different times, but lent itself admirably to the peculiar characteristics of his poetic temper, his dramatic versatility, and the universality of his sympathy. His tales cover the whole field of mediæval poetry; the legend of the priest, the knightly romance, the wonder-tale of the traveller, the broad humor of the fabliau, allegory and apologue are all there. He finds a yet wider scope for his genius in the persons who tell these stories, the thirty pilgrims who start in the May morning from the Tabard in Southwark—thirty distinct figures, representatives of every class of English society from the noble to the ploughman. We see the "verray perfight gentil knight" in cassock and coat of mail, with his curly-headed squire beside him, fresh as the May morning, and behind them the brown-faced yeoman, in his coat and hood of green, with the good bow in his hand. A group of ecclesiastics light up for us the mediæval church—the brawny hunt-loving monk, whose bridle jingles as loud and clear as the chapel-bell—the wanton friar, first among the beggars and harpers of the country side—the poor parson, threadbare, learned, and devout ("Christ's lore and His apostles twelve he taught, and first he followed it himself")—the summoner with his fiery face—the pardoner with his wallet "bret-full of pardons, come from Rome all hot"—the lively prioress with her courtly French lisp, her soft little red mouth, and "Amor vincit omnia" graven on her brooch. Learning is there in the portly person of the doctor of physic, rich with the profits of the pestilence—the busy sergeant-of-law, "that ever seemed busier than he was"—the hollow-cheeked clerk of Oxford, with his love of books, and short sharp sentences that disguise a latent tenderness which breaks out at last in the story of Griseldis. Around them crowd types of English industry; the merchant; the franklin, in whose house "it snowed of meat and drink;" the sailor fresh from frays in the Channel; the buxom wife of Bath; the broad-shouldered miller; the haberdasher, carpenter, weaver, dyer, tapestry-maker, each in the livery of his craft; and last, the honest ploughman, who

would dyke and delve for the poor without hire. It is the first time in English poetry that we are brought face to face not with characters or allegories or reminiscences of the past, but with living and breathing men, men distinct in temper and sentiment as in face or costume or mode of speech; and with this distinctness of each maintained throughout the story by a thousand shades of expression and action. It is the first time too, that we meet with the dramatic power which not only creates each character, but combines it with its fellows, which not only adjusts each tale or jest to the temper of the person who utters it, but fuses all into a poetic unity. It is life in its largeness, its variety, its complexity, which surrounds us in the "Canterbury Tales." In some of the stories, indeed, composed no doubt at an earlier time, there is the tedium of the old romance or the pedantry of the schoolman; but taken as a whole the poem is the work not of a man of letters, but of a man of action. Chaucer has received his training from war, courts, business, travel—a training not of books, but of life. And it is life that he loves—the delicacy of its sentiment, the breadth of its farce, its laughter and its tears, the tenderness of its Griseldis or the Smollett-like adventures of the miller and the clerks. It is this largeness of heart, this wide tolerance, which enables him to reflect man for us as none but Shakspere has ever reflected him, and to do this with a pathos, a shrewd sense and kindly humor, a freshness and joyousness of feeling, that even Shakspere has not surpassed.

It is strange that such a voice as this should have awakened no echo in the singers who follow; but the first burst of English song died as suddenly and utterly with Chaucer as the hope and glory of his age. The hundred years which follow the brief sunshine of Crécy and the "Canterbury Tales" are years of the deepest gloom; no age of our history is more sad and sombre than the age which we traverse from the third Edward to Joan of Arc. The throb of hope and glory which pulsed at its outset through every class of English society died at its close into inaction or despair. Material life lingered on indeed, commerce still widened, but its progress was dissociated from all the nobler elements of national well-being. The towns sank again into close oligarchies; the bondsmen struggling forward to freedom fell back into a serfage which still leaves its trace on the soil. Literature reached its lowest ebb. The religious revival of the Lollard was trodden out in blood, while the Church shrivelled

into a self-seeking secular priesthood. In the clash of civil strife political freedom was all but extinguished, and the age which began with the Good Parliament ended with the despotism of the Tudors.

The secret of the change is to be found in the fatal war which for more than a hundred years drained the strength and corrupted the temper of the English people. We have followed the attack on Scotland to its disastrous close, but the struggle ere it ended had involved England in a second contest, to which we must now turn back, a contest yet more ruinous than that which Edward the First had begun. From the war with Scotland sprang the hundred years' struggle with France. From the first France had watched the successes of her rival in the north, partly with a natural jealousy, but still more as likely to afford her an opening for winning the great southern Duchy of Guienne and Gascony—the one fragment of Eleanor's inheritance which remained to her descendants. Scotland had no sooner begun to resent the claims of her overlord, Edward the First, than a pretext for open quarrel was found by France in the rivalry between the mariners of Normandy and those of the Cinque Ports, which culminated at the moment in a great sea-fight that proved fatal to 8,000 Frenchmen. So eager was Edward to avert a quarrel with France, that his threats roused the English seamen to a characteristic defiance. "Be the King's Council well advised," ran the remonstrance of the mariners, "that if wrong or grievance be done them in any fashion against right, they will sooner forsake wives, children, and all that they have, and go seek through the seas where they shall think to make their profit." In spite, therefore, of Edward's efforts the contest continued, and Philip found an opportunity to cite the King before his court at Paris for wrongs done to him as suzerain. Again Edward endeavored to avert the conflict by a formal cession of Guienne into Philip's hands during forty days, but the refusal of the French sovereign to restore the province left no choice for him but war. The refusal of the Scotch barons to answer his summons to arms, and the revolt of Balliol, proved that the French outrage was but the first blow in a deliberate and long-planned scheme of attack; Edward had for a while no force to waste on France, and when the first conquest of Scotland freed his hands, his league with Flanders for the recovery of Guienne was foiled by the strife with his baronage. A truce

with Philip set him free to meet new troubles in the north; but even after the victory of Falkirk Scotch independence was still saved for six years by the threats of France and the intervention of its ally, Boniface the Eighth; and it was only the quarrel of these two confederates which allowed Edward to complete its subjection. But the rising under Bruce was again backed by French aid and by the renewal of the old quarrel over Guienne —a quarrel which hampered England through the reign of Edward the Second, and which indirectly brought about his terrible fall. The accession of Edward the Third secured a momentary peace, but the fresh attack on Scotland which marked the opening of his reign kindled hostility anew; the young King David found refuge in France, and arms, money, and men were despatched from its ports to support his cause. It was this intervention of France which foiled Edward's hopes of the submission of Scotland at the very moment when success seemed in his grasp; the solemn announcement by Philip of Valois that his treaties bound him to give effective help to his old ally, and the assembly of a French fleet in the Channel drew the King from his struggle in the north to face a storm which his negotiations could no longer avert.

From the first the war took European dimensions. The weakness of the Empire, the captivity of the Papacy at Avignon, left France without a rival among European powers. In numbers, in wealth, the French people far surpassed their neighbors over the Channel. England can hardly have counted four millions of inhabitants, France boasted of twenty. Edward could only bring eight thousand men-at-arms into the field. Philip, while a third of his force was busy elsewhere, could appear at the head of forty thousand. Edward's whole energy was bent on meeting the strength of France by a coalition of powers against her; and his plans were helped by the dread which the great feudatories of the Empire who lay nearest to him felt of French annexation, as well as by the quarrel of the Empire with the Papacy. Anticipating the later policy of Godolphin and Pitt, Edward became the paymaster of the poorer princes of Germany; his subsidies purchased the aid of Hainault, Gelders, and Jülich; sixty thousand crowns went to the Duke of Brabant, while the Emperor himself was induced by a promise of three thousand gold florins to furnish two thousand men-at-arms. Negotiations and profuse expenditure, however,

brought the King little fruit save the title of Vicar-General of the Empire on the left of the Rhine; now the Emperor hung back, now the allies refused to move; and when the host at last crossed the border, Edward found it impossible to bring the French king to an engagement. But as hope from the Imperial alliance faded away, a fresh hope dawned on the King from another quarter. Flanders was his natural ally. England was the great wool-producing country of the west, but few woollen fabrics were woven in England. The number of weavers' gilds shows that the trade was gradually extending, and at the very outset of his reign Edward had taken steps for its encouragement. He invited Flemish weavers to settle in his country, and took the new immigrants, who chose the eastern counties for the seat of their trade, under his royal protection. But English manufacturers were still in their infancy, and nine-tenths of the English wool went to the looms of Burges or of Ghent. We may see the rapid growth of this export trade in the fact that the King received in a single year more than £30,000 from duties levied on wool alone. A stoppage of this export would throw half the population of the great Flemish towns out of work; and Flanders was drawn to the English alliance, not only by the interest of trade, but by the democratic spirit of the towns which jostled roughly with the feudalism of France. A treaty was concluded with the Duke of Brabant and the Flemish towns, and preparations were made for a new campaign. Philip gathered a fleet of two hundred vessels at Sluys to prevent his crossing the Channel, but Edward with a far smaller force utterly destroyed the French ships, and marched to invest Tournay. Its siege however proved fruitless; his vast army broke up, and want of money forced him to a truce for a year. A quarrel of succession to the Duchy of Brittany, which broke out in 1341, and in which of the two rival claimants one was supported by Philip and the other by Edward, dragged on year after year. In Flanders things went ill for the English cause, and the death of the great statesman Van Arteveldt in 1345 proved a heavy blow to Edward's projects. The King's difficulties indeed had at last reached their height. His loans from the great bankers of Florence amounted to half a million of our money; his overtures for peace were contemptuously rejected; the claim which he advanced to the French crown found not a single adherent save among the burghers of Ghent. To establish such a claim,

indeed, was difficult enough. The three sons of Philip the Fair had died without male issue, and Edward claimed as the son of Philip's daughter Isabella. But though her brothers had left no sons, they had left daughters; and if female succession were admitted, these daughters of Philip's sons would precede a son of Philip's daughter. Isabella met this difficulty by contending that though females could transmit the right of succession they could not themselves possess it, and that her son, as the nearest living male descendant of Philip, and born in his lifetime, could claim in preference to females who were related to Philip in as near a degree. But the bulk of French jurists asserted that only male succession gave right to the throne. On such a theory the right inheritable from Philip was exhausted; and the crown passed to the son of his brother Charles of Valois, who in fact peacefully mounted the throne as Philip the Sixth. Edward's claim seems to have been regarded on both sides as a mere formality; the King, in fact, did full and liege homage to his rival for his Duchy of Guienne; and it was not till his hopes from Germany had been exhausted, and his claim was found to be useful in securing the loyal aid of the Flemish towns, that it was brought seriously to the front.

The failure of his foreign hopes threw Edward on the resources of England itself, and it was with an army of thirty thousand men that he landed at La Hogue, and commenced a march which was to change the whole face of the war. The French forces were engaged in holding in check an English army which had landed in Guienne; and panic seized the French King as Edward now marched through Normandy, and finding the bridges on the lower Seine broken, pushed straight on Paris, rebuilt the bridge of Poissy and threatened the capital. At this crisis, however, France found an unexpected help in a body of German knights. The Pope having deposed the Emperor Louis of Bavaria, had crowned as his successor a son of King John of Bohemia, the well-known Charles IV. of the Golden Bull. But against this Papal assumption of a right to bestow the German Crown, Germany rose as one man, and Charles, driven to seek help from Philip, now found himself in France with his father and a troop of five hundred knights. Hurrying to Paris this German force formed the nucleus of an army which assembled at St. Denys; and which was soon reinforced by 15,000 Genoese cross-bowmen who had been hired from among

the soldiers of the Lord of Monaco on the sunny Riviera, and arrived at this hour of need. The French troops too were called from Guienne to the rescue. With this host rapidly gathering in his front Edward abandoned his march on Paris, and threw himself across the Seine to join a Flemish force gathered at Gravelines, and open a campaign in the north. But the rivers in his path were carefully guarded, and it was only by surprising the ford of Blanche-Taque on the Somme, that Edward escaped the necessity of surrendering to the vast host which was now hastening in pursuit. His communications, however, were no sooner secured than he halted at the village of Crécy, in Ponthieu, and resolved to give battle. Half of his army, now greatly reduced in strength by his rapid marches, consisted of the light-armed footmen of Ireland and Wales; the bulk of the remainder was composed of English bowmen. The King ordered his men-at-arms to dismount, and drew up his forces on a low rise sloping gently to the southeast, with a windmill on its summit from which he could overlook the whole field of battle. Immediately beneath him lay his reserve, while at the base of the slope was placed the main body of the army in two divisions, that to the right commanded by the young Prince of Wales, Edward the Black Prince as he was called, that to the left by the Earl of Northampton. A small ditch protected the English front, and behind it the bowmen were drawn up "in the form of a harrow," with small bombards between them "which, with fire, threw little iron balls to frighten the horses"—the first instance of the use of artillery in field warfare. The halt of the English army took Philip by surprise, and he attempted for a time to check the advance of his army, but the disorderly host rolled on to the English front. The sight of his enemies, indeed, stirred the King's own blood to fury, "for he hated them," and at vespers the fight began. The Genoese cross-bowmen were ordered to begin the attack, but the men were weary with the march; a sudden storm wetted and rendered useless their bow-strings; and the loud shouts with which they leapt forward to the encounter were met with dogged silence in the English ranks. Their first arrow-flight, however, brought a terrible reply. So rapid was the English shot, "that it seemed as if it snowed." "Kill me these scoundrels," shouted Philip, as the Genoese fell back; and his men-at-arms plunged butchering into their broken ranks, while the Counts of Alençon and Flan-

ders, at the head of the French knighthood, fell hotly on the Prince's line. For the instant his small force seemed lost, but Edward refused to send him aid. "Is he dead or unhorsed, or so wounded that he cannot help himself?" he asked the envoy. "No, Sir," was the reply, "but he is in a hard passage of arms, and sorely needs your help." "Return to those that sent you, Sir Thomas," said the King, "and bid them not send to me again so long as my son lives! Let the boy win his spurs; for if God so order it, I will that the day may be his, and that the honor may be with him and them to whom I have given it in charge." Edward could see, in fact, from his higher ground, that all went well. The English bowmen and men-at-arms held their ground stoutly, while the Welshmen stabbed the French horses in the mêlée, and brought knight after knight to the ground. Soon the French host was wavering in a fatal confusion. "You are my vassals, my friends," cried the blind King John of Bohemia, who had joined Philip's army, to the German nobles around him: "I pray and beseech you to lead me so far into the fight that I may strike one good blow with this sword of mine!" Linking their bridles together, the little company plunged into the thick of the combat to fall as their fellows were falling. The battle went steadily against the French: at last Philip himself hurried from the field, and the defeat became a rout: 1,200 knights and 30,000 footmen—a number equal to the whole English force—lay dead upon the ground.

"God has punished us for our sins," cries the chronicler of St. Denys, in a passion of bewildered grief, as he tells the rout of the great host which he had seen mustering beneath his abbey walls. But the fall of France was hardly so sudden or so incomprehensible as the ruin at a single blow of a system of warfare, and of the political and social fabric which rested on it. Feudalism depended on the superiority of the mounted noble to the unmounted churl; its fighting power lay in its knighthood. But the English yeomen and small freeholders who bore the bow in the national fyrd had raised their weapon into a terrible engine of war; in the English archers Edward carried a new class of soldiers to the fields of France. The churl had struck down the noble; the yeoman proved more than a match in sheer hard fighting for the knight. From the day of Crécy feudalism tottered slowly but surely to its grave. To England the day was the beginning of a career of military glory, which, fatal as it was

destined to prove to the higher sentiments and interests of the nation, gave it for the moment an energy such as it had never known before. Victory followed victory. A few months after Crécy a Scotch army which had burst into the north was routed at Neville's Cross, and its King, David Bruce, taken prisoner; while the withdrawal of the French from the Garonne enabled the English to recover Poitou. Edward meanwhile turned to strike at the naval superiority of France by securing the mastery of the Channel. Calais was a great pirate haven; in one year alone, twenty-two privateers had sailed from its port; while its capture promised the King an easy base of communication with Flanders, and of operations against France. The siege lasted a year, and it was not till Philip had failed to relieve it that the town was starved into surrender. Mercy was granted to the garrison and the people on condition that six of the citizens gave themselves unconditionally into the King's hands. "On them," said Edward, with a burst of bitter hatred, "I will do my will." At the sound of the town bell, Jehan le Bel tells us, the folk of Calais gathered round the bearer of these terms, "desiring to hear their good news, for they were all mad with hunger. When the said knight told them his news, then began they to weep and cry so loudly that it was great pity. Then stood up the wealthiest burgess of the town, Master Eustache de St. Pierre by name, and spake thus before all: 'My masters, great grief and mishap it were for all to leave such a people as this is to die by famine or otherwise; and great charity and grace would he win from our Lord who could defend them from dying. For me, I have great hope in the Lord that if I can save this people by my death, I shall have pardon for my faults, wherefore will I be the first of the six, and of my own will put myself barefoot in my shirt and with a halter round my neck in the mercy of King Edward.'" The list of devoted men was soon made up, and the six victims were led before the King. "All the host assembled together; there was great press, and many bade hang them openly, and many wept for pity. The noble King came with his train of counts and barons to the place, and the Queen followed him, though great with child, to see what there would be. The six citizens knelt down at once before the King, and Master Eustache said thus: 'Gentle King, here be we six who have been of the old bourgeoisie of Calais and great merchants; we bring you the keys of the town and castle of Calais, and ren-

der them to you at your pleasure. We set ourselves in such wise as you see purely at your will, to save the remnant of the people that has suffered much pain. So may you have pity and mercy on us for your high nobleness' sake.' Certes, there was then in that place neither lord nor knight that wept not for pity, nor who could speak for pity; but the King had his heart so hardened by wrath, that for a long while he could not reply; then he commanded to cut off their heads. All the knights and lords prayed him with tears, as much as they could, to have pity on them, but he would not hear. Then spoke the gentle knight, Master Walter de Maunay, and said, 'Ha, gentle sire! bridle your wrath; you have the renown and good fame of all gentleness; do not a thing whereby men can speak any villainy of you! If you have no pity, all men will say that you have a heart full of all cruelty to put these good citizens to death that of their own will are come to render themselves to you to save the remnant of their people.' At this point the King changed countenance with wrath, and said, 'Hold your peace, Master Walter! it shall be none otherwise. Call the headsman! They of Calais have made so many of my men die, that they must die themselves!' Then did the noble Queen of England a deed of noble lowliness, seeing she was great with child, and wept so tenderly for pity, that she could no longer stand upright; therefore she cast herself on her knees before her lord the King, and spake on this wise: 'Ah, gentle sire! from the day that I passed over sea in great peril, as you know, I have asked for nothing: now pray I and beseech you, with folded hands, for the love of our Lady's Son, to have mercy upon them.' The gentle King waited for a while before speaking, and looked on the Queen as she knelt before him bitterly weeping. Then began his heart to soften a little, and he said, 'Lady, I would rather you had been otherwhere; you pray so tenderly, that I dare not refuse you; and though I do it against my will, nevertheless take them, I give them to you.' Then took he the six citizens by the halters and delivered them to the Queen, and released from death all those of Calais for the love of her; and the good lady bade them clothe the six burgesses and make them good cheer."

Edward now stood at the height of his renown. He had won the greatest victory of his age. France, till now the first of European states, was broken and dashed from her pride of place at a single blow. A naval picture of Froissart sketches Edward

for us as he sailed to meet a Spanish fleet which was sweeping the narrow seas. We see the King sitting on deck in his jacket of black velvet, his head covered by a black beaver hat "which became him well," and calling on Sir John Chandos to troll out the songs he had brought with him from Germany, till the Spanish ships heave in sight and a furious fight begins which ends in a victory that leaves Edward "King of the Seas." But peace with France was as far off as ever. Even the truce which for seven years was forced on both countries by sheer exhaustion became at last impossible. Edward prepared three armies to act at once in Normandy, Britanny, and Guienne, but the plan of the campaign broke down. The Black Prince, as the hero of Crécy was called, alone won a disgraceful success. Unable to pay his troops, he staved off their demands by a campaign of sheer pillage. Northern and central France had by this time fallen into utter ruin; the royal treasury was empty, the fortresses unoccupied, the troops disbanded for want of pay, the country swept by bandits. Only the south remained at peace, and the young Prince led his army of freebooters up the Garonne into "what was before one of the fat countries of the world, the people good and simple, who did not know what war was; indeed, no war had been waged against them till the Prince came. The English and Gascons found the country full and gay, the rooms adorned with carpets and draperies, the caskets and chests full of fair jewels. But nothing was safe from these robbers. They, and especially the Gascons, who are very greedy, carried off everything." The capture of Narbonne loaded them with booty, and they fell back to Bordeaux, "their horses so laden with spoil that they could hardly move." The next year a march of the Prince's army on the Loire pointed straight upon Paris, and a French army under John, who had succeeded Philip of Valois on the throne, hurried to check his advance. The Prince gave orders for a retreat, but as he approached Poitiers he found the French, who now numbered 60,000 men, in his path. He at once took a strong position in the fields of Maupertuis, his front covered by thick hedges, and approachable only by a deep and narrow lane which ran between vineyards. The Prince lined the vineyards and hedges with bowmen, and drew up his small body of men-at-arms at the point where the lane opened upon the higher plain where he was encamped. His force numbered only 8,000 men, and the danger was great

enough to force him to offer the surrender of his prisoners and of the places he had taken, and an oath not to fight against France for seven years, in exchange for a free retreat. The terms were rejected, and three hundred French knights charged up the narrow lane. It was soon choked with men and horses, while the front ranks of the advancing army fell back before a galling fire of arrows from the hedgerows. In the moment of confusion a body of English horsemen, posted on a hill to the right, charged suddenly on the French flank, and the Prince seized the opportunity to fall boldly on their front. The English archery completed the disorder produced by this sudden attack; the French King was taken, desperately fighting; and at noontide, when his army poured back in utter rout to the gates of Poitiers, 8,000 of their number had fallen on the field, 3,000 in the flight, and 2,000 men-at-arms, with a crowd of nobles, were taken prisoners. The royal captive entered London in triumph, and a truce for two years seemed to give healing-time to France. But the miserable country found no rest in itself. The routed soldiery turned into free companies of bandits, while the captive lords procured the sums needed for their ransom by extortion from the peasantry, who were driven by oppression and famine into wild insurrection, butchering their lords, and firing the castles; while Paris, impatient of the weakness and misrule of the Regency, rose in arms against the Crown. The "Jacquerie," as the peasant rising was called, had hardly been crushed, when Edward again poured ravaging over the wasted land. Famine, however, proved its best defence. "I could not believe," said Petrarch of this time, "that this was the same France which I had seen so rich and flourishing. Nothing presented itself to my eyes but a fearful solitude, an utter poverty, land uncultivated, houses in ruins. Even the neighborhood of Paris showed everywhere marks of desolation and conflagration. The streets are deserted, the roads overgrown with weeds, the whole is a vast solitude." The misery of the land at last bent Charles to submission, and in May a treaty was concluded at Brétigny, a small place to the eastward of Chartres. By this treaty the English King waived his claims on the crown of France and on the Duchy of Normandy. On the other hand, his Duchy of Aquitaine, which included Gascony, Poitou, and Saintonge, the Limousin and the Angoumois, Périgord and the counties of Bigorre and Rouergue, was not

only restored but freed from its obligations as a French fief, and granted in full sovereignty with Ponthieu, Edward's heritage from the second wife of Edward the First, as well as with Guisnes and his new conquest of Calais.

Section II.—The Good Parliament, 1360—1377.*

If we turn from the stirring but barren annals of foreign warfare to the more fruitful field of constitutional progress, we are at once struck with a marked change which takes place during this period in the composition of Parliament. The division, with which we are so familiar, into a House of Lords and a House of Commons, formed no part of the original plan of Edward the First; in the earlier Parliaments, each of the four orders of clergy, barons, knights, and burgesses met, deliberated, and made their grants apart from each other. This isolation, however, of the estates soon showed signs of breaking down. While the clergy, as we have seen, held steadily aloof from any real union with its fellow-orders, the knights of the shire were drawn by the similarity of their social position into a close connection with the lords. They seem, in fact, to have been soon admitted by the baronage to an almost equal position with themselves, whether as legislators or counsellors of the Crown. The burgesses, on the other hand, took little part at first in Parliamentary proceedings, save in those which related to the taxation of their class. But their position was raised by the strifes of the reign of Edward the Second, when their aid was needed by the baronage in its struggle with the Crown; and their right to share fully in all legislative action was asserted in the famous statute of 1322. Gradually, too, through causes with which we are imperfectly acquainted, the knights of the shire drifted from their older connection with the baronage into so close and intimate a union with the representatives of the towns that at the opening of the reign of Edward the Third the two orders are found grouped formally together, under

**Authorities.*—As in the last period. An anonymous chronicler whose work is printed in the "Archæologia" (vol. 22) gives the story of the Good Parliament; another account is preserved in the "Chronica Angliæ from 1328 to 1388" (Rolls Series), and fresh light has been recently thrown on the time by the publication of a Chronicle by Adam of Usk from 1377 to 1404.

the name of "The Commons;" and by 1341 the final decision of Parliament into two houses was complete. It is difficult to overestimate the importance of this change. Had Parliament remained broken up into its four orders of clergy, barons, knights, and citizens, its power would have been neutralized at every great crisis by the jealousies and difficulty of co-operation among its component parts. A permanent union of the knighthood and the baronage, on the other hand, would have converted Parliament into a mere representative of an aristocratic caste, and would have robbed it of the strength which it has drawn from its connection with the great body of the commercial classes. The new attitude of the knighthood, their social connection as landed gentry with the baronage, their political union with the burgesses, really welded the three orders into one, and gave that unity of feeling and action to our Parliament on which its power has ever since mainly depended. From the moment of this change, indeed, we see a marked increase of parliamentary activity. The need of continual grants during the war brought about an assembly of Parliament year by year; and with each supply some step was made to greater political influence. A crowd of enactments for the regulation of trade, whether wise or unwise, and for the protection of the subject against oppression or injustice, as well as the great ecclesiastical provisions of this reign, show the rapid widening of the sphere of parliamentary action. The Houses claimed an exclusive right to grant supplies, and asserted the principle of ministerial responsibility to Parliament. But the Commons long shrank from meddling with purely administrative matters. Edward, in his anxiety to shift from his shoulders the responsibility of the war with France, referred to them for counsel on the subject of one of the numerous propositions of peace. "Most dreaded lord," they replied, "as to your war and the equipment necessary for it, we are so ignorant and simple that we know not how, nor have the power, to devise: wherefore we pray your Grace to excuse us in this matter, and that it please you, with advice of the great and wise persons of your Council, to ordain what seems best to you for the honor and profit of yourself and of your kingdom; and whatsoever shall be thus ordained by assent and agreement on the part of you and your lords we readily assent to, and will hold it firmly established."

But while shrinking from so wide an extension of their responsibility, the Commons wrested from the Crown a practical reform of the highest value. As yet their petitions, if granted, were often changed or left incomplete in the statute or ordinance which professed to embody them, or were delayed till the session had closed. Thus many provisions made in Parliament had hitherto been evaded or set aside. But the Commons now met this abuse by a demand that on the royal assent being given their petitions should be turned without change into statutes of the realm, and derive force of law from their entry on the rolls of Parliament.

The political responsibility which the Commons evaded was at last forced on them by the misfortunes of the war. In spite of quarrels in Britanny and elsewhere, peace was fairly preserved in the nine years which followed the treaty of Brétigny; but the shrewd eye of Charles the Fifth, the successor of John, was watching keenly for the moment of renewing the struggle. He had cleared his kingdom of the freebooters by despatching them into Spain, and the Black Prince had plunged into the revolutions of that country only to return from his fruitless victory of Navarete in broken health, and impoverished by the expenses of the campaign. The anger caused by the taxation which this necessitated was fanned by Charles into revolt. He listened, in spite of the treaty, to an appeal from the lords of Aquitaine, and summoned the Black Prince to his court. "I will come," replied the Prince, "but helmet on head, and with sixty thousand men at my back." War, however, had hardly been declared before the ability with which Charles had laid his plans was seen in his seizure of Ponthieu, and in a rising of the whole country south of the Garonne. The Black Prince, borne on a litter to the walls of Limoges, recovered the town, which had been surrendered to the French, and by a merciless massacre sullied the fame of his former exploits; but sickness recalled him home, and the war, protracted by the caution of Charles, who forbade his armies to engage, did little but exhaust the energy and treasures of England. At last, however, the error of the Prince's policy was seen in the appearance of a Spanish fleet in the Channel, and in a decisive victory which it won over an English convoy off Rochelle. The blow was in fact fatal to the English cause; it wrested from Edward the mastery of

the seas, and cut off his communication with Aquitaine. Charles was roused to new exertions. Poitou, Saintonge, and the Angoumois yielded to his general Du Guesclin, and Rochelle was surrendered by its citizens. A great army under the King's third son, John of Gaunt, Duke of Lancaster, penetrated fruitlessly into the heart of France. Charles had forbidden any fighting. "If a storm rages over the land," said the King, coolly, "it disperses of itself; and so will it be with the English." Winter, in fact, overtook the Duke in the mountains of Auvergne, and a mere fragment of his host reached Bordeaux. The failure was the signal for a general defection, and ere the summer of 1374 had closed the two towns of Bordeaux and Bayonne were all that remained of the English possessions in southern France.

It was a time of shame and suffering such as England had never known. Her conquests were lost, her shores insulted, her fleets annihilated, her commerce swept from the seas; while within she was exhausted by the long and costly war, as well as by the ravages of pestilence. In the hour of distress the eyes of the hard-pressed nobles and knighthood turned greedily on the riches of the Church. Never had her spiritual or moral hold on the nation been less; never had her wealth been greater. Out of a population of some three millions, the ecclesiastics numbered between twenty and thirty thousand. Wild tales of their riches floated about. They were said to own in landed property alone more than a third of the soil, their "spiritualities" in dues and offerings amounting to twice the King's revenue. The throng of bishops round the council-board was still more galling to the feudal baronage, flushed as it was with a new pride by the victories of Crécy and of Poitiers. On the renewal of the war the Parliament prayed that the chief offices of state might be placed in lay hands. William of Wykeham, Bishop of Winchester, resigned the Chancellorship, another prelate the Treasury, to lay dependents of the great nobles; and the panic of the clergy was seen in large grants which they voted in Convocation. The baronage found a leader in John of Gaunt; but even the promise to pillage the Church failed to win for the Duke and his party the good-will of the lesser gentry and of the burgesses; while the corruption and the utter failure of the new administration and the calamities of the war left it

powerless before the Parliament of 1376. The action of this Parliament marks a new stage in the character of the national opposition to the misrule of the Crown. Till now the task of resistance had devolved on the baronage, and had been carried out through risings of its feudal tenantry; but the misgovernment was now that of a main part of the baronage itself in actual conjunction with the Crown. Only in the power of the Commons lay any adequate means of peaceful redress. The old reluctance of the Lower House to meddle with matters of State was roughly swept away therefore by the pressure of the time. The Black Prince, sick as he was to death and anxious to secure his child's succession by the removal of John of Gaunt, the prelates with William of Wykeham at their head, resolute again to take their place in the royal councils and to check the projects of ecclesiastical spoliation, alike found in it a body to oppose to the Duke's administration. Backed by powers such as these, the action of the Commons showed none of their old timidity or self-distrust. The knights of the shire united with the burgesses in a joint attack on the royal council. "Trusting in God, and standing with his followers before the nobles, whereof the chief was John, Duke of Lancaster, whose doings were ever contrary," their speaker, Sir Peter de la Mare, denounced the mismanagement of the war, the oppressive taxation, and demanded an account of the expenditure. "What do these base and ignoble knights attempt?" cried John of Gaunt. "Do they think they be kings or princes of the land?" But even the Duke was silenced by the charges brought against the government, and the Parliament proceeded to the impeachment and condemnation of two ministers, Latimer and Lyons. The King himself had sunk into dotage, and was wholly under the influence of a mistress named Alice Perrers; she was banished, and several of the royal servants driven from the Court. One hundred and forty petitions were presented which embodied the grievances of the realm. They demanded the annual assembly of Parliament, and freedom of election for the knights of the shire, whose choice was now often tampered with by the Crown; they protested against arbitrary taxation and Papal inroads on the liberties of the Church; petitioned for the protection of trade, the enforcement of the statute of laborers, and the limitation of the powers of chartered crafts. At the death of the

Black Prince his little son Richard was brought into Parliament and acknowledged as heir. But the Houses were no sooner dismissed than Lancaster resumed his power. His haughty will flung aside all restraints of law. He dismissed the new lords and prelates from the Council. He called back Alice Perrers and the disgraced ministers. He declared the Good Parliament no parliament, and did not suffer its petitions to be enrolled as statutes. He imprisoned Peter de la Mare, and confiscated the possessions of William of Wykeham. His attack on this prelate was an attack on the clergy at large. Fresh projects of spoliation were openly canvassed, and it is his support of these plans of confiscation which now brings us across the path of John Wyclif.

Section III.— John Wyclif.*

Nothing is more remarkable than the contrast between the obscurity of Wyclif's earlier life and the fulness and vividness of our knowledge of him during the twenty years which preceded its close. Born in the earlier part of the fourteenth century, he had already passed middle age when he was appointed to the mastership of Balliol College in the University of Oxford, and recognized as first among the schoolmen of his day. Of all the scholastic doctors those of England had been throughout the keenest and the most daring in philosophical speculation; a reckless audacity and love of novelty was the common note of Bacon, Duns Scotus, and Ockham, as against the sober and more disciplined learning of the Parisian schoolmen, Albert and Aquinas. But the decay of the University of Paris during the English wars was transferring her intellectual supremacy to Oxford, and in Oxford Wyclif stood without a rival. From his predecessor, Bradwardine, whose work as a scholastic teacher he carried on

**Authorities.*—The "Fasciculi Zizaniorum" in the Rolls Series, with the documents appended to it, is a work of primary authority for the history of Wyclif and his followers. A selection from his English tracts has been made by Mr. T. Arnold for the University of Oxford, which has also published his "Trias." The version of the Bible that bears his name has been edited with a valuable preface by Rev. J. Forshall and Sir F. Madden. There are lives of Wyclif by Lewis and Vaughan; and Milman ("Latin Christianity," vol. vi.) has given a brilliant summary of the Lollard movement.

in the speculative treatises he published during this period, he inherited the tendency to a predestinarian Augustinianism which formed the groundwork of his later theological revolt. His debt to Ockham revealed itself in his earliest efforts at Church reform. Undismayed by the thunder and excommunications of the Church, Ockham had not shrunk in his enthusiasm for the Empire from attacking the foundations of the Papal supremacy or from asserting the rights of the civil power. The spare, emaciated frame of Wyclif, weakened by study and by asceticism, hardly promised a Reformer who would carry on the stormy work of Ockham; but within this frail form lay a temper quick and restless, an immense energy, an immovable conviction, an unconquerable pride. The personal charm which ever accompanies real greatness only deepened the influence he derived from the spotless purity of his life. As yet indeed even Wyclif himself can hardly have suspected the immense range of his intellectual power. It was only the struggle that lay before him which revealed in the dry and subtle schoolman the founder of our later English prose, a master of popular invective, of irony, of persuasion, a dexterous politician, an audacious partisan, the organizer of a religious order, the unsparing assailant of abuses, the boldest and most indefatigable of controversialists, the first Reformer who dared, when deserted and alone, to question and deny the creed of the Christendom around him, to break through the tradition of the past, and with his last breath to assert the freedom of religious thought against the dogmas of the Papacy.

The attack of Wyclif began precisely at the moment when the Church of the middle ages had sunk to its lowest point of spiritual decay. The transfer of the Papacy to Avignon robbed it of half the awe in which it had been held by Englishmen, for not only had the Popes sunk into creatures of the French King, but their greed and extortion produced almost universal revolt. The claim of first fruits and annates from rectory and bishopric, the assumption of a right to dispose of all benefices in ecclesiastical patronage, the direct taxation of the clergy, the intrusion of foreign priests into English livings, the opening a mart for the disposal of pardons, dispensations, and indulgences, and the encouragement of appeals to the Papal court produced a widespread national irritation which

never slept till the Reformation. The people scorned a "French Pope," and threatened his legates with stoning when they landed. The wit of Chaucer flouted the wallet of "pardons hot from Rome." Parliament vindicated the right of the State to prohibit any questioning of judgments rendered in the King's courts, or any prosecution of a suit in foreign courts, by the Statute of Præmunire; and denied the Papal claim to dispose of benefices by that of Provisors. But the effort was practically foiled by the treacherous diplomacy of the Crown. The Pope waived indeed his alleged right to appoint foreigners; but by a compromise in which Pope and King combined for the enslaving of the Church, bishoprics, abbacies, and livings in the gift of Churchmen still continued to receive Papal nominees who had been first chosen by the Crown, so that the treasuries of the King and Pope profited by the arrangement. The protest of the Good Parliament is a record of the ill-success of its predecessor's attempts. It asserted that the taxes levied by the Pope amounted to five times the amount of those levied by the King, that by reservation during the life of actual holders the Pope disposed of the same bishopric four or five times over, receiving each time the first fruits. "The brokers of the sinful city of Rome promote for money unlearned and unworthy caitiffs to benefices of the value of a thousand marks, while the poor and learned hardly obtain one of twenty. So decays sound learning. They present aliens who neither see nor care to see their parishioners, despise God's services, convey away the treasure of the realm, and are worse than Jews or Saracens. The Pope's revenue from England alone is larger than that of any prince in Christendom. God gave his sheep to be pastured, not to be shaven and shorn." The grievances were no trifling ones. At this very time the deaneries of Lichfield, Salisbury and York, the archdeaconry of Canterbury, which was reputed the wealthiest English benefice, together with a host of prebends and preferments, were held by Italian cardinals and priests, while the Pope's collector from his office in London sent twenty thousand marks a year to the Papal treasury.

If extortion and tyranny such as this severed the English clergy from the Papacy, their own selfishness severed them from the nation at large. Immense as was their wealth, they bore as little as they could of the common burthens of the

realm. They were still resolute to assert their exemption from the common justice of the land, and the mild punishments of the ecclesiastical courts carried little dismay into the mass of disorderly clerks. Privileged as they were against all interference from the lay world without, the clergy penetrated by their control over wills, contracts, divorce, by the dues they exacted, as well as by directly religious offices, into the very heart of the social life around them. No figure was better known or more hated than the summoner who enforced the jurisdiction and levied the dues of their courts. On the other hand, their moral authority was rapidly passing away; the wealthiest churchmen, with curled hair and hanging sleeves, aped the custom of the knightly society to which they really belonged. We have already seen the general impression of their worldliness in Chaucer's picture of the hunting monk and the courtly prioress with her love-motto on her brooch. Over the vice of the higher classes they exerted no influence whatever; the King paraded his mistress as a Queen of Beauty through London, the nobles blazoned their infamy in court and tournament. "In those days," says a chronicler of the time, "arose a great rumor and clamor among the people, that wherever there was a tournament there came a great concourse of ladies of the most costly and beautiful, but not of the best in the kingdom, sometimes forty or fifty in number, as if they were a part of the tournament, in diverse and wonderful male apparel, in parti-colored tunics, with short caps and bands wound cord-wise round their head, and girdles bound with gold and silver, and daggers in pouches across their body, and then they proceeded on chosen coursers to the place of tourney, and so expended and wasted their goods and vexed their bodies with scurrilous wantonness that the rumor of the people sounded everywhere; and thus they neither feared God nor blushed at the chaste voice of the people." They were not called on to blush at the chaste voice of the Church. The clergy were in fact rent by their own dissensions. The higher prelates were busy with the cares of political office, and severed from the lower priesthood by the scandalous inequality between the revenues of the wealthier ecclesiastics and the "poor parson" of the country. A bitter hatred divided the secular clergy from the regular; and this strife went fiercely on in the Universities.

Fitz-Ralf, the Chancellor of Oxford, attributed to the Friars the decline in the number of academical students, and the University checked by statute their admission of mere children into their orders. The older religious orders in fact had sunk into mere landowners, while the enthusiasm of the Friars had in great part died away and left a crowd of impudent mendicants behind it. Wyclif could soon with general applause denounce them as sturdy beggars, and declare that "the man who gives alms to a begging friar is ipso facto excommunicate."

Without the ranks of the clergy stood a world of earnest men who, like "Piers the Ploughman," denounced their worldliness and vice, sceptics like Chaucer laughing at the jingling bells of their hunting abbots, and the brutal and greedy baronage under John of Gaunt, eager to drive the prelates from office and to seize on their wealth. Worthless as the last party seems to us, it was with John of Gaunt that Wyclif allied himself in his effort for the reform of the Church. As yet his quarrel was not with the doctrines of Rome but with its practice, and it was on the principles of Ockham that he defended the Parliament's indignant refusal of the "tribute" which was claimed by the Papacy. But his treatise on "The Kingdom of God" (De Dominio Divino) shows how different his aims really were from the selfish aims of the men with whom he acted. In this, the most famous of his works, Wyclif bases his action on a distinct ideal of society. All authority, to use his own expression, is "founded in grace." Dominion in the highest sense is in God alone; it is God who, as the suzerain of the universe, deals out His rule in fief to rulers in their various stations on tenure of their obedience to Himself. It was easy to object that in such a case "dominion" could never exist, since mortal sin is a breach of such a tenure, and all men sin. But, as Wyclif urged it, the theory is a purely ideal one. In actual practice he distinguishes between dominion and power, power which the wicked may have by God's permission, and to which the Christian must submit from motives of obedience to God. In his own scholastic phrase, so strangely perverted afterwards, here on earth "God must obey the devil." But whether in the ideal or practical view of the matter, all power or dominion was of God. It was granted by Him not to one

person, His Vicar on earth, as the Papacy alleged, but to all. The King was as truly God's Vicar as the Pope. The royal power was as sacred as the ecclesiastical, and as complete over temporal things, even the temporalities of the Church, as that of the Church over spiritual things. On the question of Church and State therefore the distinction between the ideal and practical view of "dominion" was of little account. Wyclif's application of the theory to the individual conscience was of far higher and wider importance. Obedient as each Christian might be to king or priest, he himself, as a possessor of "dominion," held immediately of God. The throne of God Himself was the tribunal of personal appeal. What the Reformers of the sixteenth century attempted to do by their theory of justification by faith, Wyclif attempted to do by his theory of "dominion." It was a theory which in establishing a direct relation between man and God swept away the whole basis of a mediating priesthood on which the mediæval Church was built; but for a time its real drift was hardly perceived. To Wyclif's theory of Church and State, his subjection of their temporalities to the Crown, his contention that like other property they might be seized and employed for national purposes, his wish for their voluntary abandonment and the return of the Church to its original poverty, the clergy were more sensitive. They were bitterly galled when he came forward as the theological bulwark of the Lancastrian party at a time when they were writhing under the attack on Wykeham by the nobles; and in the prosecution of Wyclif, they resolved to return blow for blow. He was summoned before Bishop Courtenay of London to answer for his heretical propositions concerning the wealth of the Church. The Duke of Lancaster accepted the challenge as really given to himself, and stood by Wyclif's side in the Consistory Court at St. Paul's. But no trial took place. Fierce words passed between the nobles and the prelate; the Duke himself was said to have threatened to drag Courtenay out of the Church by the hair of his head, and at last the London populace, to whom John of Gaunt was hateful, burst in to their Bishop's rescue, and Wyclif's life was saved with difficulty by the aid of the soldiery. But his courage only grew with the danger. A Papal bull which was procured by the bishops, directing the University to condemn and arrest him, extorted from him

a bold defiance. In a defence circulated widely through the kingdom and laid before Parliament, Wyclif broadly asserted that no man could be excommunicated by the Pope "unless he were first excommunicated by himself." He denied the right of the Church to exact or defend temporal privileges by spiritual censures, declared that a Church might justly be deprived by the King or lay lords of its property for defect of duty, and defended the subjection of ecclesiastics to civil tribunals. Bold as the defiance was, it won the support of the people and of the Crown. When he appeared at the close of the year in Lambeth Chapel to answer the Archbishop's summons, a message from the Court forbade the Primate to proceed, and the Londoners broke in and dissolved the session.

Wyclif was still working hand in hand with John of Gaunt in advocating his plans of ecclesiastical reform, when the great insurrection of the peasants, which we shall soon have to describe, broke out under Wat Tyler. In a few months the whole of his work was undone. Not only was the power of the Lancastrian party on which Wyclif had relied for the moment annihilated, but the quarrel between the baronage and the Church, on which his action had hitherto been grounded, was hushed in the presence of a common danger. His "poor preachers" were looked on as missionaries of socialism. The Friars charged him with being a "sower of strife, who by his serpent-like instigation has set the serf against his lord," and though Wyclif tossed back the charge with disdain, he had to bear a suspicion which was justified by the conduct of some of his followers. John Ball, who had figured in the front rank of the revolt, was claimed as one of his adherents, and was alleged to have denounced in his last hour the conspiracy of the "Wyclifites." His most prominent scholar, Nicholas Herford, was said to have openly approved the brutal murder of Archbishop Sudbury. Whatever belief such charges might gain, it is certain that from this moment all plans for the reorganization of the Church were confounded in the general odium which attached to the projects of the peasant leaders, and that any hope of ecclesiastical reform at the hands of the baronage and the Parliament was at an end. But even if the Peasant Revolt had not deprived Wyclif of the support of the aristocratic party with whom he had hitherto co-operated, their alliance

must have been dissolved by the new theological position which he had already taken up. Some months before the outbreak of the insurrection, he had by one memorable step passed from the position of a reformer of the discipline and political relations of the Church to that of a protester against its cardinal beliefs. If there was one doctrine upon which the supremacy of the mediæval Church rested, it was the doctrine of Transubstantiation. It was by his exclusive right to the performance of the miracle which was wrought in the mass that the lowliest priest was raised high above princes. With the formal denial of the doctrine of Transubstantiation which Wyclif issued in the spring of 1381 began that great movement of revolt which ended, more than a century after, in the establishment of religious freedom, by severing the mass of the Teutonic peoples from the general body of the Catholic Church. The act was the bolder that he stood utterly alone. The University, in which his influence had been hitherto all-powerful, at once condemned him. John of Gaunt enjoined him to be silent. Wyclif was presiding as Doctor of Divinity over some disputations in the schools of the Augustinian Canons when his academical condemnation was publicly read, but though startled for the moment he at once challenged Chancellor or doctor to disprove the conclusions at which he had arrived. The prohibition of the Duke of Lancaster he met by an open avowal of his teaching, a confession which closes proudly with the quiet words, "I believe that in the end the truth will conquer." For the moment his courage dispelled the panic around him. The University responded to his appeal, and by displacing his opponents from office tacitly adopted his cause. But Wyclif no longer looked for support to the learned or wealthier classes on whom he had hitherto relied. He appealed, and the appeal is memorable as the first of such kind in our history, to England at large. With an amazing industry he issued tract after tract in the tongue of the people itself. The dry, syllogistic Latin, the abstruse and involved argument which the great doctor had addressed to his academic hearers, were suddenly flung aside, and by a transition which marks the wonderful genius of the man the schoolman was transformed into the pamphleteer. If Chaucer is the father of our later English poetry, Wyclif is the father of our later English prose. The rough, clear,

homely English of his tracts, the speech of the ploughman and the trader of the day, though colored with the picturesque phraseology of the Bible, is in its literary use as distinctly a creation of his own as the style in which he embodied it, the terse vehement sentences, the stinging sarcasm, the hard antitheses which roused the dullest mind like a whip. Once fairly freed from the trammels of unquestioning belief, Wyclif's mind worked fast in its career of scepticism. Pardons, indulgences, absolutions, pilgrimages to the shrines of the saints, worship of their images, worship of the saints themselves, were successively denied. A formal appeal to the Bible as the one ground of faith, coupled with an assertion of the right of every instructed man to examine the Bible for himself, threatened the very groundwork of the older dogmatism with ruin. Nor were these daring denials confined to the small circle of the scholars who still clung to him; with the practical ability which is so marked a feature of his character, Wyclif had organized some few years before an order of poor preachers, "the Simple Priests," whose coarse sermons and long russet dress moved the laughter of the clergy, but who now formed a priceless organization for the diffusion of their master's doctrines. How rapid their progress must have been we may see from the panic-struck exaggerations of their opponents. A few years later they complained that the followers of Wyclif abounded everywhere and in all classes, among the baronage, in the cities, among the peasantry of the country-side, even in the monastic cell itself. "Every second man one meets is a Lollard."

"Lollard," a word which probably means "idle babbler," was the nickname of scorn with which the orthodox Churchmen chose to insult their assailants. But this rapid increase changed their scorn into vigorous action. Courtenay, now become Archbishop, summoned a council at Blackfriars, and formally submitted twenty-four propositions drawn from Wyclif's works. An earthquake in the midst of the proceedings terrified every prelate but the resolute Primate; the expulsion of ill humors from the earth, he said, was of good omen for the expulsion of ill humors from the Church; and the condemnation was pronounced. Then the Archbishop turned fiercely upon Oxford as the fount and centre of the new heresies. In an English sermon at St. Frideswide's,

Nicholas Herford had asserted the truth of Wyclif's doctrines, and Courtenay ordered the Chancellor to silence him and his adherents on pain of being himself treated as a heretic. The Chancellor fell back on the liberties of the University, and appointed as preacher another Wyclifite, Repyngdon, who did not hesitate to style the Lollards "holy priests," and to affirm that they were protected by John of Gaunt. Party spirit meanwhile ran high among the students; the bulk of them sided with the Lollard leaders, and a Carmelite, Peter Stokes, who had procured the Archbishop's letters, cowered panic-stricken in his chamber while the Chancellor, protected by an escort of a hundred townsmen, listened approvingly to Repyngdon's defiance. "I dare go no further," wrote the poor Friar to the Archbishop, "for fear of death;" but he soon mustered courage to descend into the schools where Repyngdon was now maintaining that the clerical order was "better when it was but nine years old than now that it has grown to a thousand years and more." The appearance, however, of scholars in arms again drove Stokes to fly in despair to Lambeth, while a new heretic in open congregation maintained Wyclif's denial of Transubstantiation. "There is no idolatry," cried William James, "save in the Sacrament of the Altar." "You speak like a wise man," replied the Chancellor, Robert Rygge. Courtenay however was not the man to bear defiance so tamely, and his summons to Lambeth wrested a submission from Rygge which was only accepted on his pledge to suppress the Lollardism of the University. "I dare not publish them, on fear of death," exclaimed the Chancellor when Courtenay handed him his letters of condemnation. "Then is your University an open *fautor* of heretics," retorted the Primate, "if it suffers not the Catholic truth to be proclaimed within its bounds." The royal council supported the Archbishop's injunction, but the publication of the decrees at once set Oxford on fire. The scholars threatened death against the Friars, "crying that they wished to destroy the University." The masters suspended Henry Crump from teaching, as a troubler of the public peace, for calling the Lollards "heretics." The Crown however at last stepped roughly in to Courtenay's aid, and a royal writ ordered the instant banishment of all favorers of Wyclif, with the seizure and destruction of all Lollard books, on pain of forfeiture of the

University's privileges. The threat produced its effect. Herford and Repyngdon appealed in vain to John of Gaunt for protection; the Duke himself denounced them as heretics against the Sacrament of the Altar, and after much evasion they were forced to make a formal submission. Within Oxford itself the suppression of Lollardism was complete, but with the death of religious freedom all trace of intellectual life suddenly disappears. The century which followed the triumphs of Courtenay is the most barren in its annals, nor was the sleep of the University broken till the advent of the New Learning restored to it some of the life and liberty which the Primate had so roughly trodden out.

Nothing marks more strongly the grandeur of Wyclif's position as the last of the great schoolmen, than the reluctance of so bold a man as Courtenay even after his triumph over Oxford to take extreme measures against the head of Lollardry. Wyclif, though summoned, had made no appearance before the "Council of the Earthquake." "Pontius Pilate and Herod are made friends to-day," was his bitter comment on the new union which proved to have sprung up between the prelates and the monastic orders who had so long been at variance with each other; "since they have made a heretic of Christ, is is an easy inference for them to count simple Christians heretics." He seems indeed to have been sick at the moment, but the announcement of the final sentence roused him to life again. "I shall not die," he is said to have cried at an earlier time when in grievous peril, "but live and declare the works of the Friars." He petitioned the King and Parliament that he might be allowed freely to prove the doctrines he had put forth, and turning with characteristic energy to the attack of his assailants, he asked that all religious vows might be suppressed, that tithes might be diverted to the maintenance of the poor and the clergy maintained by the free alms of their flocks, that the Statutes of Provisors and Præmunire might be enforced against the Papacy, that churchmen might be declared incapable of secular offices, and imprisonment for excommunication cease. Finally, in the teeth of the council's condemnation, he demanded that the doctrine of the Eucharist which he advocated might be freely taught. If he appeared in the following year before the Convocation at Oxford, it was to perplex his opponents by a display of

scholastic logic which permitted him to retire without any retraction of his sacramental heresy. For the time his opponents seemed satisfied with his expulsion from the University, but in his retirement at Lutterworth he was forging during these troubled years the great weapon which, wielded by other hands than his own, was to produce so terrible an effect on the triumphant hierarchy. An earlier translation of the Scriptures, in part of which he was aided by his scholar Herford, was being revised and brought to the second form, which is better known as "Wyclif's Bible," when death drew near. The appeal of the prelates to Rome was answered at last by a brief ordering him to appear at the Papal Court. His failing strength exhausted itself in the old sarcastic reply which explained that his refusal to comply with the summons simply sprang from broken health. "I am always glad," ran the ironical answer, "to explain my faith to any one, and above all to the Bishop of Rome; for I take it for granted that if it be orthodox he will confirm it, if it be erroneous he will correct it. I assume, too, that as chief Vicar of Christ upon earth the Bishop of Rome is of all mortal men most bound to the law of Christ's Gospel, for among the disciples of Christ a majority is not reckoned by simply counting heads in the fashion of this world, but according to the imitation of Christ on either side. Now Christ during His life upon earth was of all men the poorest, casting from Him all worldly authority. I deduce from these premises, as a simple counsel of my own, that the Pope should surrender all temporal authority to the civil power and advise his clergy to do the same." The boldness of his words sprang perhaps from a knowledge that his end was near. The terrible strain on energies enfeebled by age and study had at last brought its inevitable result, and a stroke of paralysis while Wyclif was hearing mass in his parish church of Lutterworth was followed on the next day by his death.

Section IV.—The Peasant Revolt, 1377—1381.*

The religious revolution which we have been describing gave fresh impulse to a revolution of even greater importance, which had for a long time been changing the whole face of the country. The manorial system, on which the social organization of every rural part of England rested, had divided the land, for the purposes of cultivation and of internal order, into a number of large estates; a part of the soil was usually retained by the owner of the manor as his demesne or home-farm, while the remainder was distributed among tenants who were bound to render service to their lord. Under the kings of Ælfred's house, the number of absolute slaves, and the number of freemen, had alike diminished. The slave class, never numerous, had been reduced by the efforts of the Church, perhaps by the general convulsion of the Danish wars. But these wars had often driven the ceorl or freeman to "commend" himself to a thegn who pledged him his protection in consideration of a labor-payment. It is probable that these dependent ceorls are the "villeins" of the Norman epoch, men sunk indeed from pure freedom and bound both to soil and lord, but as yet preserving much of their older rights, retaining their land, free as against all men but their lord, and still sending representatives to hundred-moot and shire-moot. They stood therefore far above the "landless man," the man who had never possessed even under the old constitution political rights, whom the legislation of the English kings had forced to attach himself to a lord on pain of outlawry, and who served as household servant or as hired laborer, or at the best as rent-paying tenant of land which was not his own. The Norman knight or lawyer however saw little distinction between these classes; and the tendency of legislation under the Angevins was to blend all in a single class of serfs. While the pure "theow" or absolute slave disappeared, therefore, the ceorl or villein sank lower in the social scale. But though the rural population was undoubtedly thrown more together and

* *Authorities.*—For the condition of land and labor at this time see the "History of Prices," by Professor Thorold Rogers, the "Domesday Book of St. Paul's" (Camden Society) with Archdeacon Hale's valuable introduction, and Mr. Seebohm's "Essays on the Black Death" (Fortnightly Review, 1865). Among the chroniclers Knyghton and Walsingham are the fullest and most valuable. The great Labor Statutes will be found in the Parliamentary Rolls.

fused into a more homogeneous class, its actual position corresponded very imperfectly with the view of the lawyers. All indeed were dependents on a lord. The manor-house became the centre of every English village. The manor-court was held in its hall; it was here that the lord or his steward received homage, recovered fines, held the view of frankpledge, or enrolled the villagers in their tithing. Here too, if the lord possessed criminal jurisdiction, was held his justice court, and without its doors stood his gallows. Around it lay the demesne or home-farm, and the cultivation of this rested wholly with the "villeins" of the manor. It was by them that the great barn of the lord was filled with sheaves, his sheep shorn, his grain malted, the wood hewn for his hall fire. These services were the labor-rent by which they held their lands, and it was the nature and extent of this labor-rent which parted one class of the population from another. The "villein," in the strict sense of the word, was bound only to gather in his lord's harvest and to aid in the ploughing and sowing of autumn and Lent. The cottar, the bordar, and the laborer were bound to help in the work of the home-farm throughout the year. But these services and the time of rendering them were strictly limited by custom, not only in the case of the ceorl or villein, but in that of the originally meaner "landless man." The possession of his little homestead with the ground around it, the privilege of turning out his cattle on the waste of the manor, passed quietly and insensibly from mere indulgences that could be granted or withdrawn at a lord's caprice into rights that could be pleaded at law. The number of teams, the fines, the reliefs, the services that a lord could claim, at first mere matter of oral tradition, came to be entered on the court-roll of the manor, a copy of which became the title-deed of the villein. It was to this that he owed the name of "copyholder" which at a later time superseded his older title. Disputes were settled by a reference to this roll or on oral evidence of the custom at issue, but a social arrangement which was eminently characteristic of the English spirit of compromise generally secured a fair adjustment of the claims of villein and lord. It was the duty of the lord's bailiff to exact their due services from the villeins, but his coadjutor in this office, the reeve or foreman of the manor, was chosen by the tenants themselves and acted as representative of their interests and rights.

The first disturbances of the system of tenure which we have

described sprang from the introduction of leases. The lord of the manor, instead of cultivating the demesne through his own bailiff, often found it more convenient and profitable to let the manor to a tenant at a given rent, payable either in money or in kind. Thus we find the manor of Sandon leased by the Chapter of St. Paul's at a very early period on a rent which comprised the payment of grain both for bread and ale, of alms to be distributed at the cathedral door, of wood to be used in its bakehouse and brewery, and of money to be spent in wages. It is to this system of leasing, or rather to the usual term for the rent it entailed (feorm, from the Latin *firma*), that we owe the words, "farm" and "farmer," the growing use of which marks the first step in the rural revolution which we are examining. It was a revolution which made little direct change in the manorial system, but its indirect effect in breaking the tie on which the feudal organization of the manor rested, that of the tenant's personal dependence on his lord, and in affording an opportunity by which the wealthier among the tenantry could rise to a position of apparent equality with their older masters and form a new class intermediate between the larger proprietors and the customary tenants, was of the highest importance. This earlier step, however, in the modification of the manorial system, by the rise of the Farmer class, was soon followed by one of a far more serious character, in the rise of the Free Laborer. Labor, whatever right it might have attained in other ways, was as yet in the strictest sense bound to the soil. Neither villein nor serf had any choice, either of a master or of a sphere of toil. He was born, in fact, to his holding and to his lord; he paid head-money for license to remove from the estate in search of trade or hire, and a refusal to return on recall by his owner would have ended in his pursuit as a fugitive outlaw. But the advance of society and the natural increase of population had for a long time been silently freeing the laborer from this local bondage. The influence of the Church had been exerted in promoting emancipation, as a work of piety, on all estates but its own. The fugitive bondsman found freedom in a flight to chartered towns, where a residence during a year and a day conferred franchise. A fresh step towards freedom was made by the growing tendency to commute labor-services for money payments. The population was slowly increasing, and as the law of gavelkind which was applicable to all landed estates not

held by military tenure divided the inheritance of the tenantry equally among their sons, the holding of each tenant and the services due from it became divided in a corresponding degree. A labor-rent thus became more difficult to enforce, while the increase of wealth among the tenantry, and the rise of a new spirit of independence, made it more burdensome to those who rendered it. It was probably from this cause that the commutation of the arrears of labor for a money payment, which had long prevailed on every estate, gradually developed into a general commutation of services. We have already witnessed the silent progress of this remarkable change in the case of St. Edmundsbury, but the practice soon became universal, and "malt-silver," "wood-silver," and "larder-silver," gradually took the place of the older personal services on the court-rolls. The process of commutation was hastened by the necessities of the lords themselves. The luxury of the castle-hall, the splendor and pomp of chivalry, the cost of campaigns, drained the purses of knight and baron, and the sale of freedom to a serf or exemption from services to a villein afforded an easy and tempting mode of refilling them. In this process even kings took part. Edward the Third sent commissioners to royal estates for the especial purpose of selling manumissions to the King's serfs; and we still possess the names of those who were enfranchised with their families by a payment of hard cash in aid of the exhausted exchequer.

By this entire detachment of the serf from actual dependence on the land, the manorial system was even more radically changed than by the rise of the serf into a copyholder. The whole social condition of the country, in fact, was modified by the appearance of a new class. The rise of the free laborer had followed that of the farmer, labor was no longer bound to one spot or one master: it was free to hire itself to what employer, and to choose what field of employment it would. At the moment we have reached, in fact, the lord of a manor had been reduced over a large part of England to the position of a modern landlord, receiving a rental in money from his tenants, and dependent for the cultivation of his own demesne on paid laborers. But a formidable difficulty now met the landowners who had been driven by the process of enfranchisement to rely on hired labor. Hitherto this supply had been abundant and cheap; but this abundance suddenly disappeared. The most terrible plague

which the world ever witnessed advanced at this juncture from the East, and after devastating Europe from the shores of the Mediterranean to the Baltic, swooped at the close of 1348 upon Britain. The traditions of its destructiveness, and the panic-struck words of the statutes which followed it, have been more than justified by modern research. Of the three or four millions who then formed the population of England, more than one-half were swept away in its repeated visitations. Its ravages were fiercest in the greater towns, where filthy and undrained streets afforded a constant haunt to leprosy and fever. In the burial-ground which the piety of Sir Walter Maunay purchased for the citizens of London, a spot whose site was afterwards marked by the Charter House, more than fifty thousand corpses are said to have been interred. Thousands of people perished at Norwich, while in Bristol the living were hardly able to bury the dead. But the Black Death fell on the villages almost as fiercely as on the towns. More than one-half of the priests of Yorkshire are known to have perished; in the diocese of Norwich two-thirds of the parishes changed their incumbents. The whole organization of labor was thrown out of gear. The scarcity of hands made it difficult for the minor tenants to perform the services due for their lands, and only a temporary abandonment of half the rent by the landowners induced the farmers to refrain from the abandonment of their farms. For a time cultivation became impossible. "The sheep and cattle strayed through the fields and corn," says a contemporary, "and there were none left who could drive them." Even when the first burst of panic was over, the sudden rise of wages consequent on the enormous diminution in the supply of free labor, though accompanied by a corresponding rise in the price of food, rudely disturbed the course of industrial employments; harvests rotted on the ground, and fields were left untilled, not merely from scarcity of hands, but from the strife which now for the first time revealed itself between capital and labor.

While the landowners of the country and the wealthier craftsmen of the town were threatened with ruin by what seemed to their age the extravagant demands of the new labor class, the country itself was torn with riot and disorder. The outbreak of lawless self-indulgence which followed everywhere in the wake of the plague told especially upon the "landless men," wandering in search of work, and for the first time masters of

the labor market; and the wandering laborer or artisan turned easily into the "sturdy beggar," or the bandit of the woods. A summary redress for these evils was at once provided by the Crown in a royal ordinance which was subsequently embodied in the Statute of Laborers. "Every man or woman," runs this famous provision, "of whatsoever condition, free or bond, able in body, and within the age of threescore years, . . . and not having of his own whereof he may live, nor land of his own about the tillage of which he may occupy himself, and not serving any other, shall be bound to serve the employer who shall require him to do so, and shall take only the wages which were accustomed to be taken in the neighborhood where he is bound to serve" two years before the plague began. A refusal to obey was punished by imprisonment. But sterner measures were soon found to be necessary. Not only was the price of labor fixed by Parliament in the Statute of 1351, but the labor class was once more tied to the soil. The laborer was forbidden to quit the parish where he lived in search of better paid employment; if he disobeyed he became a "fugitive," and subject to imprisonment at the hands of the justices of the peace. To enforce such a law literally must have been impossible, for corn had risen to so high a price that a day's labor at the old wages would not have purchased wheat enough for a man's support. But the landowners did not flinch from the attempt. The repeated re-enactment of the law shows the difficulty of applying it, and the stubbornness of the struggle which it brought about. The fines and forfeitures which were levied for infractions of its provisions formed a large source of royal revenue, but so ineffectual were the original penalties that the runaway laborer was at last ordered to be branded with a hot iron on the forehead, while the harboring of serfs in towns was rigorously put down. Nor was it merely the existing class of free laborers which was attacked by this reactionary movement. The increase of their numbers by a commutation of labor services for money payments was suddenly checked, and the ingenuity of the lawyers who were employed as stewards of each manor was exercised in striving to restore to the landowners that customary labor whose loss was now severely felt. Manumissions and exemptions which had passed without question were cancelled on grounds of informality, and labor services from which they held themselves freed by redemption were again demanded from the

villeins. The attempt was the more galling that the cause had to be pleaded in the manor-court itself, and to be decided by the very officer whose interest it was to give judgment in favor of his lord. We can see the growth of a fierce spirit of resistance through the statutes which strove in vain to repress it. In the towns, where the system of forced labor was applied with even more rigor than in the country, strikes and combinations became frequent among the lower craftsmen. In the country the free laborers found allies in the villeins whose freedom from manorial service was questioned. These were often men of position and substance, and throughout the eastern counties the gatherings of "fugitive serfs" were supported by an organized resistance and by large contributions of money on the part of the wealthier tenantry. A statute of later date throws light on their resistance. It tells us that "villeins and holders of lands in villenage withdrew their customs and services from their lords, having attached themselves to other persons who maintained and abetted them; and who, under color of exemplifications from Domesday of the manors and villages where they dwelt, claimed to be quit of all manner of services, either of their body or of their lands, and would suffer no distress or other course of justice to be taken against them; the villeins aiding their maintainers by threatening the officers of their lords with peril to life and limb, as well by open assemblies as by confederacies to support each other." It would seem not only as if the villein was striving to resist the reactionary tendency of the lords of manors to regain his labor service, but that in the general overturning of social institutions the copyholder was struggling to become a freeholder, and the farmer to be recognized as proprietor of the demesne he held on lease.

A more terrible outcome of the general suffering was seen in a new revolt against the whole system of social inequality which had till then passed unquestioned as the divine order of the world. The cry of the poor found a terrible utterance in the words of "a mad priest of Kent," as the courtly Froissart calls him, who for twenty years found audience for his sermons, in defiance of interdict and imprisonment, in the stout yeomen who gathered in the Kentish churchyards. "Mad" as the landowners called him, it was in the preaching of John Ball that England first listened to a declaration of natural equality and the rights of man. "Good people," cried the preacher, "things will

never go well in England so long as goods be not in common, and so long as there be villeins and gentlemen. By what right are they whom we call lords greater folk than we? On what grounds have they deserved it? Why do they hold us in serfage? If we all came of the same father and mother, of Adam and Eve, how can they say or prove that they are better than we, if it be not that they make us gain for them by our toil what they spend in their pride? They are clothed in velvet, and warm in their furs and their ermines, while we are covered with rags. They have wine and spices and fair bread; and we oatcake and straw, and water to drink. They have leisure and fine houses; we have pain and labor, the rain and the wind in the fields. And yet it is of us and of our toil that these men hold their state." It was the tyranny of property that then as ever roused the defiance of socialism. A spirit fatal to the whole system of the Middle Ages breathed in the popular rime which condensed the levelling doctrine of John Ball: "When Adam delved and Eve span, who was then the gentlemen?"

The rime was running from lip to lip when a fresh instance of public oppression fanned the smouldering discontent into a flame. Edward the Third died in a dishonored old age, robbed on his death-bed even of his finger-rings by the vile mistress to whom he had clung; and the accession of the child of the Black Prince, Richard the Second, revived the hopes of what in a political sense we must still call the popular party in the Legislature. The Parliament of 1377 took up the work of reform, and boldly assumed the control of a new subsidy by assigning two of their number to regulate its expenditure: that of 1378 demanded and obtained an account of the mode in which the subsidy had been spent. But the real strength of Parliament was directed, as we have seen, to the desperate struggle in which the proprietary classes, whom they exclusively represented, were striving to reduce the laborer into a fresh serfage. Meanwhile the shame of defeat abroad was added to the misery and discord at home. The French war ran its disastrous course: one English fleet was beaten by the Spaniards, a second sunk by a storm; and a campaign in the heart of France ended, like its predecessors, in disappointment and ruin. It was to defray the heavy expenses of the war that the Parliament of 1380 renewed a grant made three years before, to be raised by means of a poll-tax on every person in the realm. The tax brought under contribution a class

which had hitherto escaped, men such as the laborer, the village smith, the village tiler; it goaded into action precisely the class which was already seething with discontent, and its exaction set England on fire from sea to sea. As spring went on quaint rimes passed through the country, and served as summons to the revolt which soon extended from the eastern and midland counties over all England south of the Thames. "John Ball," ran one, "greeteth you all, and doth for to understand he hath rung your bell. Now right and might, will and skill, God speed every dele." "Help truth," ran another, "and truth shall help you! Now reigneth pride in price, and covetise is counted wise, and lachery withouten shame, and gluttony withouten blame. Envy reigneth with treason, and sloth is take in great season. God do bote, for now is tyme!" We recognize Ball's hand in the yet more stirring missives of "Jack the Miller" and "Jack the Carter." "Jack Miller asketh help to turn his mill aright. He hath grounden small, small: the King's Son of Heaven he shall pay for all. Look thy mill go aright with the four sailes, and the post stand with steadfastness. With right and with might, with skill and with will; let might help right, and skill go before will, and right before might, so goeth our mill aright." "Jack Carter," ran the companion missive, "prays you all that ye make a good end of that ye have begun, and do well, and aye better and better: for at the even men heareth the day." "Falseness and guile," sang Jack Trewman, "have reigned too long, and truth hath been set under a lock, and falseness and guile reigneth in every stock. No man may come truth to, but if he sing 'si dedero.' True love is away that was so good, and clerks for wealth work them woe. God do bote, for now is tyme." In the rude jingle of these lines began for England the literature of political controversy: they are the first predecessors of the pamphlets of Milton and of Burke. Rough as they are, they express clearly enough the mingled passions which met in the revolt of the peasants: their longing for a right rule, for plain and simple justice; their scorn of the immorality of the nobles and the infamy of the court; their resentment at the perversion of the law to the cause of oppression. The revolt spread like wildfire over the country; Norfolk and Suffolk, Cambridge and Hertfordshire rose in arms; from Sussex and Surrey the insurrection extended as far as Devon. But the actual outbreak began in Kent, where a tiler killed a tax-collector in vengeance

for an outrage on his daughter. The county rose in arms. Canterbury, where "the whole town was of their mind," threw open its gates to the insurgents, who plundered the Archbishop's palace and dragged John Ball from its prison, while a hundred thousand Kentish-men gathered round Wat Tyler of Essex and John Hales of Malling. In the eastern counties the levy of the poll-tax had already gathered crowds of peasants together, armed with clubs, rusty swords, and bows, and the royal commissioners sent to repress the tumult were driven from the field. While the Essex-men marched upon London on one side of the river, the Kentish-men marched on the other. Their grievance was mainly political, for villeinage was unknown in Kent; but as they poured on to Blackheath, every lawyer who fell into their hands was put to death; "not till all these were killed would the land enjoy its old freedom again," the peasants shouted as they fired the houses of the stewards and flung the records of the manor-courts into the flames. The whole population joined them as they marched along, while the nobles were paralyzed with fear. The young King—he was but a boy of fifteen—addressed them from a boat on the river; but the refusal of his Council under the guidance of Archbishop Sudbury to allow him to land kindled the peasants to fury, and with cries of "Treason" the great mass rushed on London. Its gates were flung open by the poorer artisans within the city, and the stately palace of John of Gaunt at the Savoy, the new inn of the lawyers at the Temple, the houses of the foreign merchants, were soon in a blaze. But the insurgents, as they proudly boasted, were "seekers of truth and justice, not thieves or robbers," and a plunderer found carrying off a silver vessel from the sack of the Savoy was flung with his spoil into the flames. The general terror was shown ludicrously enough on the following day, when a daring band of peasants, under Tyler himself, forced their way into the Tower, and taking the panic-stricken knights of the royal household in rough horse-play by the beard, promised to be their equals and good comrades in the time to come. But the horse-play changed into dreadful earnest when they found the King had escaped their grasp, and when Archbishop Sudbury and the Prior of St. John were discovered in the chapel; the primate was dragged from his sanctuary and beheaded, and the same vengeance was wreaked on the Treasurer and the Chief Commissioner for the levy of the hated poll-tax. Meanwhile the King

had ridden from the Tower to meet the mass of the Essex-men, who had encamped without the city at Mile-end, while the men of Hertfordshire and St. Albans occupied Highbury. "I am your King and Lord, good people," the boy began with a fearlessness which marked his bearing throughout the crisis; "what will ye?" "We will that you free us forever," shouted the peasants, "us and our lands; and that we be never named nor held for serfs." "I grant it," replied Richard; and he bade them go home, pledging himself at once to issue charters of freedom and amnesty. A shout of joy welcomed the promise. Throughout the day more than thirty clerks were busied writing letters of pardon and emancipation, and with these the mass of the Essex and Hertfordshire men withdrew quietly to their homes. It was with such a charter that William Grindecobbe returned to St. Albans, and breaking at the head of the burghers into the abbey precincts, summoned the abbot to deliver up the charters which bound the town in bondage to his house. But a more striking proof of servitude remained in the millstones, which after a long suit at law had been adjudged to the abbey, and placed within its cloister as a triumphant witness that no townsman might grind corn within the domain of the abbey save at the abbot's will. Bursting into the cloister the burghers now tore the millstones from the floor, and broke them into small pieces, "like blessed bread in church," so that each might have something to show of the day when their freedom was won again.

Many of the Kentish-men dispersed at the news of the King's pledge to the men of Essex, but thirty thousand men still surrounded Wat Tyler when Richard by a mere chance encountered him the next morning at Smithfield. Hot words passed between his train and the peasant leader, who advanced to confer with the King; and a threat from Tyler brought on a brief struggle in which the Mayor of London, William Walworth, struck him with his dagger to the ground. "Kill, kill," shouted the crowd, "they have slain our captain." "What need ye, my masters?" cried the boy-king, as he rode boldly to the front, "I am your Captain and your King! Follow me." The hopes of the peasants centred in the young sovereign: one aim of their rising had been to free him from the evil counsellors who, as they believed, abused his youth, and they now followed him with a touching loyalty and trust till he entered the Tower. His

mother welcomed him with tears of joy. "Rejoice and praise God," the boy answered, "for I have recovered to-day my heritage which was lost, and the realm of England." But he was compelled to give the same pledge of freedom as at Mile-end, and it was only after receiving his letters of pardon and emancipation that the Kentish-men dispersed to their homes. The revolt, indeed, was far from being at an end. South of the Thames it spread as far as Devonshire; there were outbreaks in the north; the eastern counties were in one wild turmoil of revolt. A body of peasants occupied St. Albans. A maddened crowd forced the gates of St. Edmundsbury and wrested from the trembling monks pledges for the confirmation of the liberties of the town. John the Litster, a dyer of Norwich, headed a mass of peasants, under the title of King of the Commons, and compelled the nobles he captured to act as his meat-tasters and to serve him on their knees during his repast. But the withdrawal of the peasant armies with their letters of emancipation gave courage to the nobles. The warlike Bishop of Norwich fell lance in hand on Litster's camp, and scattered the peasants of Norfolk at the first shock: while the King, with an army of 40,000 men, spread terror by the ruthlessness of his executions as he marched in triumph through Kent and Essex. At Waltham he was met by the display of his own recent charters and a protest from the Essex-men that "they were so far as freedom went the peers of their lords." But they were to learn the worth of a king's word. "Villeins you were," answered Richard, "and villeins you are. In bondage you shall abide, and that not your old bondage, but a worse!" But the stubborn resistance which he met showed the temper of the people. The villagers of Billericay threw themselves into the woods and fought two hard fights before they were reduced to submission. It was only by threats of death that verdicts of guilty could be wrung from the Essex jurors when the leaders of the revolt were brought before them. Grindecobbe was offered his life if he would persuade his followers at St. Albans to restore the charters they had wrung from the monks. He turned bravely to his fellow-townsmen and bade them take no thought for his trouble. "If I die," he said, "I shall die for the cause of the freedom we have won, counting myself happy to end my life by such a martyrdom. Do then to-day as you would have done had I been killed yesterday." But the stubborn will of the conquered was met by as stubborn a will in their

conquerors. Through the summer and autumn seven thousand men are said to have perished on the gallows or the field. The royal council indeed showed its sense of the danger of a mere policy of resistance by submitting the question of enfranchisement to the Parliament which assembled on the suppression of the revolt, with words which suggested a compromise. "If you desire to enfranchise and set at liberty the said serfs," ran the royal message, "by your common assent, as the King has been informed that some of you desire, he will consent to your prayer." But no thoughts of compromise influenced the landowners in their reply. The King's grant and letters, the Parliament answered with perfect truth, were legally null and void: their serfs were their goods, and the King could not take their goods from them but by their own consent. "And this consent," they ended, "we have never given and never will give, were we all to die in one day."

Section V.—Richard the Second, 1381—1399.*

All the darker and sterner aspects of the age which we have been viewing, its social revolt, its moral and religious awakening, the misery of the poor, the protest of the Lollard, are painted with a terrible fidelity in the poem of William Longland. Nothing brings more vividly home to us the social chasm which in the fourteenth century severed the rich from the poor than the contrast between the "Complaint of Piers the Ploughman" and the "Canterbury Tales." The world of wealth and ease and laughter through which the courtly Chaucer moves with eyes downcast as in a pleasant dream is a far-off world of wrong and of ungodliness to the gaunt poet of the poor. Born probably in

* *Authorities.*—The "Annales Ricardi Secundi et Henrici Quarti," published by the Master of the Rolls, are our main authority. They form the basis of the St. Albans compilation which bears the name of Walsingham, and from which the Life of Richard by a monk of Evesham is for the most part derived. The same violent Lancastrian sympathy runs through Walsingham and the fifth book of Knyghton's Chronicle. The French authorities, on the other hand, are vehemently on Richard's side. Froissart, who ends at this time, is supplemented by the metrical history of Creton ("Archæologia," vol. xx.) and the "Chronique de la Traïson et Mort de Richart" (English Historical Society), both the works of French authors, and published in France in the time of Henry the Fourth, probably with the aim of arousing French feeling against the House of Lancaster and the war-policy it had revived. The popular feeling in England may be seen in "Political Songs from Edward III. to Richard III." (Rolls Se-

Shropshire, where he had been put to school and received minor orders as a clerk, "Long Will," as Longland was nicknamed for his tall stature, found his way at an early age to London, and earned a miserable livelihood there by singing "placebos" and "diriges" in the stately funerals of his day. Men took the moody clerk for a madman; his bitter poverty quickened the defiant pride that made him loth—as he tells us—to bow to the gay lords and dames who rode decked in silver and minivere along the Cheap, or to exchange a "God save you" with the law sergeants as he passed their new house in the Temple. His world is the world of the poor: he dwells on the poor man's life, on his hunger and toil, his rough revelry and his despair, with the narrow intensity of a man who has no outlook beyond it. The narrowness, the misery, the monotony of the life he paints reflect themselves in his verse. It is only here and there that a love of nature or a grim earnestness of wrath quicken his rime into poetry; there is not a gleam of the bright human sympathy of Chaucer, of his fresh delight in the gaiety, the tenderness, the daring of the world about him, of his picturesque sense of even its coarsest contrasts, of his delicate irony, of his courtly wit. The cumbrous allegory, the tedious platitudes, the rimed texts from Scripture which form the staple of Longland's work, are only broken here and there by phrases of a shrewd common sense, by bitter outbursts, by pictures of a broad Hogarthian humor. What chains one to the poem is its deep undertone of sadness: the world is out of joint and the gaunt rimer who stalks silently along the Strand has no faith in his power to put it right. His poem covers indeed an age of shame and suffering such as England had never known, for if its first brief sketch appeared two years after the Peace of Brétigny its completion may be dated at the close of the reign of Edward the Third, and its final issue preceded but by a single year the Peasant Revolt. Londoner as he is, Will's fancy flies far from the sin and suffering of the great city to a May morning in the Malvern Hills. "I was

ries.) The "Fœdera" and Rolls of Parliament are indispensable for this period: its constitutional importance has been ably illustrated by Mr. Hallam ("Middle Ages"). William Longland's poem, the "Complaint of Piers the Ploughman" (edited by Mr. Skeat for the Early English Text Society), throws a flood of light on the social condition of England at the time; a poem on "The Deposition of Richard II.," which has been published by the Camden Society, is now ascribed to the same author. The best modern work on Richard II. is that of M. Wallon ("Richard II." Paris, 1864).

very forwandered and went me to rest under a broad bank by a burn side, and as I lay and leaned and looked in the water I slumbered in a sleeping, it sweyved (sounded) so merry." Just as Chaucer gathers the typical figures of the world he saw into his pilgrim train, so the dreamer gathers into a wide field his army of traders and chafferers, of hermits and solitaries, of minstrels, "japers and jinglers," bidders and beggars, ploughmen that "in setting and in sowing swonken (toil) full hard," pilgrims "with their wenches after," weavers and laborers, burgess and bondman, lawyer and scrivener, court-haunting bishops, friars, and pardoners "parting the silver" with the parish priest. Their pilgrimage is not to Canterbury, but to Truth; their guide to Truth neither clerk nor priest but Peterkin the Ploughman, whom they find ploughing in his field. He it is who bids the knight no more wrest gifts from his tenant nor misdo with the poor. "Though he be thine underling here, well may hap in heaven that he be worthier set and with more bliss than thou. . . . For in charnel at church churles be evil to know, or a knight from a knave there." The gospel of equality is backed by the gospel of labor. The aim of the Ploughman is to work, and to make the world work with him. He warns the laborer as he warns the knight. Hunger is God's instrument in bringing the idlest to toil, and Hunger waits to work her will on the idler and the waster. On the eve of the great struggle between wealth and labor Longland stands alone in his fairness to both, in his shrewd political and religious common sense. In the face of the popular hatred which was to gather round John of Gaunt, he paints the Duke in a famous apologue as the cat who, greedy as she might be, at any rate keeps the noble rats from utterly devouring the mice of the people. Though the poet is loyal to the Church, he proclaims a righteous life to be better than a host of indulgences, and God sends His pardon to Piers when priests dispute it. But he sings as a man conscious of his loneliness and without hope. It is only in a dream that he sees Corruption, "Lady Mede," brought to trial, and the world repenting at the preaching of Reason. In the waking life Reason finds no listeners. The poet himself is looked upon—he tells us bitterly—as a madman. There is a terrible despair in the close of his later poem, where the triumph of Christ is only followed by the reign of Antichrist; where Contrition slumbers amidst the revel of Death and Sin; and Conscience, hard beset by Pride and Sloth,

rouses himself with a last effort, and seizing his pilgrim staff wanders over the world to find Piers Ploughman.

The strife indeed which Longland would have averted raged only the fiercer after the repression of the Peasant Revolt. The Statutes of Laborers, effective as they proved in sowing hatred between employer and employed, between rich and poor, were powerless for their immediate ends, either in reducing the actual rate of wages or in restricting the mass of floating labor to definite areas of employment. During the century and a half after the Peasant Revolt villeinage died out so rapidly that it became a rare and antiquated thing. A hundred years after the Black Death the wages of an English laborer could purchase twice the amount of the necessaries of life which could have been obtained for the wages paid under Edward the Third. The statement is corroborated by the incidental descriptions of the life of the working classes which we find in Piers Ploughman. Laborers, Longland tells us, "that have no land to live on but their hands disdained to live on penny ale or bacon, but demanded fresh flesh or fish, fried or baked, and that hot and hotter for chilling of their maw." The market was still in fact in the laborer's hands, in spite of statutes; "and but if he be highly hired else will he chide and wail the time that he was made a workman." The poet saw clearly that as population rose to its normal rate times such as these would pass away. "Whiles Hunger was their master here would none of them chide or strive against *his* statute, so sternly he looked: and I warn you, workmen, win while ye may, for Hunger hitherward hasteth him fast." But even at the time when he wrote there were seasons of the year during which employment for the floating mass of labor was hard to find. In the long interval between harvest-tide and harvest-tide, work and food were alike scarce in the mediæval homestead. "I have no penny," says Piers the Ploughman in such a season, in lines which give us the picture of a farm of the day, "pullets for to buy, nor neither geese nor pigs, but two green cheeses, a few curds and cream, and an oaten cake, and two loaves of beans and bran baken for my children. I have no salt bacon, nor no cooked meat collops for to make, but I have parsley and leeks and many cabbage plants, and eke a cow and a calf, and a cart-mare to draw a-field my dung while the drought lasteth, and by this livelihood we must all live till Lammas-tide (August), and by that I hope to have harvest in my croft." But

it was not till Lammas-tide that high wages and the new corn bade "Hunger go to sleep," and during the long spring and summer the free laborer, and the "waster that will not work but wander about, that will eat no bread but the finest wheat, nor drink but of the best and brownest ale," was a source of social and political danger. "He grieveth him against God and grudgeth against Reason, and then curseth he the King and all his Council after such law to allow laborers to grieve." The terror of the landowners expressed itself in legislation which was a fitting sequel to the Statutes of Laborers. They forbade the child of any tiller of the soil to be apprenticed in a town. They prayed Richard to ordain "that no bondman or bondwoman shall place their children at school, as has been done, so as to advance their children in the world by their going into the Church." The new colleges which were being founded at the two Universities at this moment closed their gates upon villeins. It was the failure of such futile efforts to effect their aim which drove the energy of the great proprietors into a new direction, and in the end revolutionized the whole agricultural system of the country. Sheep-farming required fewer hands than tillage, and the scarcity and high price of labor tended to throw more and more land into sheep-farms. In the decrease of personal service, as villeinage died away, it became the interest of the lord to diminish the number of tenants on his estate as it had been before his interest to maintain it, and he did this by massing the small allotments together into larger holdings. By this course of eviction the number of a free-labor class was enormously increased while the area of employment was diminished; and the social danger from vagabondage and the "sturdy beggar" grew every day greater till it brought about the despotism of the Tudors.

This social danger mingled with the yet more formidable religious peril which sprang from the party violence of the later Lollardry. The persecution of Courtenay had deprived the religious reform of its more learned adherents and of the support of the Universities, while Wyclif's death had robbed it of its head at a moment when little had been done save a work of destruction. From that moment Lollardry ceased to be in any sense an organized movement, and crumbled into a general spirit of revolt. All the religious and social discontent of the times floated instinctively to this new centre; the socialist dreams of the peasantry, the new and keener spirit of personal morality, the hatred

of the friars, the jealousy of the great lords towards the prelacy, the fanaticism of the reforming zealot, were blended together in a common hostility to the Church and a common resolve to substitute personal religion for its dogmatic and ecclesiastical system. But it was this want of organization, this looseness and fluidity of the new movement, that made it penetrate through every class of society. Women as well as men became the preachers of the new sect. Lollardy had its own schools, its own books; its pamphlets were passed everywhere from hand to hand; scurrilous ballads which revived the old attacks of "Golias" in the Angevin times upon the wealth and luxury of the clergy were sung at every corner. Nobles, like the Earl of Salisbury, and at a later time Sir John Oldcastle, placed themselves openly at the head of the cause and threw open their gates as a refuge for its missionaries. London in its hatred of the clergy became fiercely Lollard, and defended a Lollard preacher who had ventured to advocate the new doctrines from the pulpit of St. Paul's. One of its mayors, John of Northampton, showed the influence of the new morality by the Puritan spirit in which he dealt with the morals of the city. Compelled to act, as he said, by the remissness of the clergy, who connived for money at every kind of debauchery, he arrested the loose women, cut off their hair, and carted them through the streets as an object of public scorn. But the moral spirit of the new movement, though infinitely its grander side, was less dangerous to the Church than its open repudiation of the older doctrines and systems of Christendom. Out of the floating mass of opinion which bore the name of Lollardry one great faith gradually evolved itself, a faith in the sole authority of the Bible as a source of religious truth. The translation of Wyclif did its work. Scripture, complains a canon of Leicester, "became a vulgar thing, and more open to lay folk and women that knew how to read than it is wont to be to clerks themselves." Consequences which Wyclif had perhaps shrunk from drawing were boldly drawn by his disciples. The Church was declared to have become apostate, its priesthood was denounced as no priesthood, its sacraments as idolatry. It was in vain that the clergy attempted to stifle the new movement by their old weapon of persecution. The jealousy entertained by the baronage and gentry of every pretension of the Church to secular power foiled its efforts to make persecution effective. At the moment of the Peasant Revolt, Courtenay procured the en-

actment of a statute which commissioned the sheriffs to seize all persons convicted before the bishops of preaching heresy. But the statute was repealed in the next session, and the Commons added to the bitterness of the blow by their protest that they considered it "in nowise their interest to be more under the jurisdiction of the prelates or more bound by them than their ancestors had been in times past." Heresy indeed was still a felony by the common law, and if as yet we meet with no instances of the punishment of heretics by the fire it was because the threat of such a death was commonly followed by the recantation of the Lollard. But the restriction of each bishop's jurisdiction within the limits of his own diocese made it almost impossible to arrest the wandering preachers of the new doctrine, and the civil punishment—even if it had been sanctioned by public opinion—seems to have long fallen into desuetude. Experience proved to the prelates that few sheriffs would arrest on the mere warrant of an ecclesiastical officer, and that no royal court would issue the writ "for the burning of a heretic" on a bishop's requisition. But powerless as the efforts of the Church were for purposes of repression, they were effective in rousing the temper of the Lollards into a bitter fanaticism. The Lollard teachers directed their fiercest invectives against the wealth and secularity of the great Churchmen. In a formal petition to Parliament they mingled denunciations of the riches of the clergy with an open profession of disbelief in transubstantiation, priesthood, pilgrimages, and image worship, and a demand, which illustrates the strange medley of opinions which jostled together in the new movement, that war might be declared unchristian, and that trades such as those of the goldsmith or the armorer, which were contrary to apostolic poverty, might be banished from the realm. They contended (and it is remarkable that a Parliament of the next reign adopted the statement) that from the superfluous revenues of the Church, if once they were applied to purposes of general utility, the King might maintain fifteen earls, fifteen hundred knights, and six thousand squires, besides endowing a hundred hospitals for the relief of the poor.

The distress of the landowners, the general disorganization of the country, in every part of which bands of marauders were openly defying the law, the panic of the Church and of society at large as the projects of the Lollards shaped themselves into more

daring and revolutionary forms, added a fresh keenness to the national discontent at the languid and inefficient prosecution of the war. The junction of the French and Spanish fleets had made them masters of the seas; what fragments were left of Guienne lay at their mercy, and the northern frontier of England itself was flung open to France by the alliance of the Scots. The landing of a French force in the Forth roused the whole country to a desperate effort, and a large and well-equipped army of Englishmen penetrated as far as Edinburgh in the vain hope of bringing their enemy to battle. A more terrible blow had been struck in the reduction of Ghent by the French troops, and the loss of the one remaining market for English commerce; while the forces which should have been employed in saving it, and in the protection of the English shores against the threat of invasion, were squandered by John of Gaunt on the Spanish frontier in pursuit of a visionary crown, which he claimed in his wife's right, the daughter of Pedro the Cruel. The enterprise showed that the Duke had now abandoned the hope of directing affairs at home. Robert de Vere and Michael de la Pole, the Earl of Suffolk, had stood since the suppression of the revolt at the head of the royal councils, and their steady purpose was to drive the Duke of Lancaster from power. But the departure of John of Gaunt only called to the front his brother and his son, the Duke of Gloucester and the Earl of Derby; while the lukewarm prosecution of the war, the profuse expenditure of the Court, and above all the manifest will of the King to free himself from Parliamentary control, estranged the Lower House. The Parliament impeached Suffolk for corruption, and appointed a commission of regency for a year, of which Gloucester was the leading spirit. The attempt of the young King at the close of the session to reverse these measures was crushed by the appearance of Gloucester and his friends in arms; in the Merciless Parliament a charge of high treason hurried into exile or to death Suffolk with his supporters, the five judges who had pronounced the commission to be in itself illegal were banished, and four members of the royal household sent to the block. But hardly a year had passed when Richard found himself strong enough to break down by a word the government against which he had struggled so vainly. Entering the Council he suddenly asked his uncle to tell him how old he was. "Your Highness," replied Gloucester, "is in your twenty-fourth year." "Then I

am old enough to manage my own affairs," said Richard coolly. "I have been longer under guardianship than any ward in my realm. I thank you for your past services, my lords, but I need them no longer."

For eight years the King wielded the power which thus passed quietly into his hands with singular wisdom and good fortune. On the one hand he carried his peace policy into effect by negotiations with France, which brought about a truce renewed year by year till it prolonged in 1394 for four years, and this period of rest was lengthened for twenty-five years by a subsequent agreement on his marriage with Isabella, the daughter of Charles the Sixth. On the other he announced his resolve to rule by the advice of his Parliament, submitted to its censure, and consulted it on all matters of importance. In a short campaign he pacified Ireland; and the Lollard troubles which had threatened during his absence died away on his return. But the brilliant abilities which Richard shared with the rest of the Plantagenets were marred by a fitful inconstancy, an insane pride, and a craving for absolute power. His uncle, the Duke of Gloucester remained at the head of the opposition; while the King had secured the friendship of John of Gaunt, and of his son Henry, Earl of Derby. The readiness with which Richard seized on an opportunity of provoking a contest shows the bitterness with which during the long years that had passed since the flight of Suffolk he had brooded over his projects of vengeance. The Duke of Gloucester and the Earls of Arundel and Warwick were arrested on a charge of conspiracy. A Parliament packed with royal partisans was used to crush Richard's opponents. The pardons granted nine years before were recalled; the commission of regency declared to have been illegal, and its promoters guilty of treason. The blow was ruthlessly followed up. The Duke was saved from a trial by a sudden death in his prison at Calais; while his chief supporter, Arundel, the Archbishop of Canterbury, was impeached and banished, and the nobles of his party condemned to death and imprisonment. The measures introduced into the Parliament of the following year showed that besides his projects of revenge Richard's designs had widened into a definite plan of absolute government. It declared null the proceedings of the Parliament of 1388. He was freed from Parliamentary control by the grant to him of a subsidy upon wool and leather for the term of his life. His next step got rid of Parliament itself.

A committee of twelve peers and six commoners was appointed in Parliament, with power to continue their sittings after its dissolution and to "examine and determine all matters and subjects which had been moved in the presence of the King, with all the dependences of those not determined." The aim of Richard was to supersede by means of this permanent commission the body from which it originated: he at once employed it to determine causes and carry out his will, and forced from every tenant of the Crown an oath to recognize the validity of its acts and to oppose any attempts to alter or revoke them. With such an engine at his command the King was absolute, and with the appearance of absolutism the temper of his reign suddenly changed. A system of forced loans, the sale of charters of pardon to Gloucester's adherents, the outlawry of seven counties at once on the plea that they had supported his enemies and must purchase pardon, a reckless interference with the course of justice, roused into new life the social and political discontent which was threatening the very existence of the Crown.

By his good government and by his evil government alike, Richard had succeeded in alienating every class of his subjects. He had estranged the nobles by his peace policy, the landowners by his refusal to sanction the insane measures of repression they directed against the laborer, the merchant class by his illegal exactions, and the Church by his want of zeal against the Lollards. Richard himself had no sympathy with the Lollards, and the new sect as a social danger was held firmly at bay. But the royal officers showed little zeal in aiding the bishops to seize or punish the heretical teachers, and Lollardry found favor in the very precincts of the Court; it was through the patronage of Richard's first queen, Anne of Bohemia, that the tracts and Bible of the Reformer had been introduced into her native land, to give rise to the remarkable movement which found its earliest leaders in John Huss and Jerome of Prague. Richard stood almost alone in fact in his realm, but even this accumulated mass of hatred might have failed to crush him had not an act of jealousy and tyranny placed an able and unscrupulous leader at the head of the national discontent. Henry, Earl of Derby and Duke of Hereford, the eldest son of John of Gaunt, though he had taken part against his royal cousin in the earlier troubles of his reign, had loyally supported him in his recent measures against Gloucester. No sooner, however, were these measures suc-

cessful than Richard turned his new power against the more dangerous House of Lancaster, and availing himself of a quarrel between the Dukes of Hereford and Norfolk, in which each party bandied accusations of treason against the other, banished both from the realm. Banishment was soon followed by the annulling of leave which had been given to Henry to receive his inheritance on John of Gaunt's death, and the King himself seized the Lancastrian estates. At the moment when he had thus driven his cousin to despair, Richard crossed into Ireland to complete the work of conquest and organization which he had begun there; and Archbishop Arundel, an exile like himself, urged the Duke to take advantage of the King's absence for the recovery of his rights. Eluding the vigilance of the French Court, at which he had taken shelter, Henry landed with a handful of men on the coast of Yorkshire, where he was at once joined by the Earls of Northumberland and Westmoreland, the heads of the great houses of the Percys and the Nevilles; and, with an army which grew as he advanced, entered triumphantly into London. The Duke of York, whom the King had left regent, submitted, and his forces joined those of Henry; and when Richard landed at Milford Haven he found the kingdom lost. His own army dispersed as it landed, and the deserted King fled in disguise to North Wales, to find a second force which the Earl of Salisbury had gathered for his support already disbanded. Invited to a conference with the Duke of Lancaster at Flint, he saw himself surrounded by the rebel forces. "I am betrayed," he cried, as the view of his enemies burst on him from the hill; "there are pennons and banners in the valley." But it was too late for retreat. Richard was seized and brought before his cousin. "I am come before my time," said Lancaster, "but I will show you the reason. Your people, my lord, complain that for the space of twenty years you have ruled them harshly: however, if it please God, I will help you to rule them better." "Fair cousin," replied the King, "since it pleases you, it pleases me well." But Henry's designs went far beyond a share in the government of the realm. The Parliament which assembled in Westminster Hall received with shouts of applause a formal paper in which Richard resigned the crown as one incapable of reigning and worthy for his great demerits to be deposed. The resignation was confirmed by a solemn Act of Deposition. The coronation

oath was read, and a long impeachment, which stated the breach of the promises made in it, was followed by a solemn vote of both Houses which removed Richard from the state and authority of King. According to the strict rules of hereditary descent as construed by the feudal lawyers, by an assumed analogy with the descent of ordinary estates, the crown would now have passed to a house which had at an earlier period played a leading part in the revolutions of the Edwards. The great grandson of the Mortimer who brought about the deposition of Edward the Second had married the daughter and heiress of Lionel of Clarence, the third son of Edward the Third. The childlessness of Richard and the death of Edward's second son without issue placed Edmund, his grandson by this marriage, first among the claimants of the crown; but he was a child of six years old, the strict rule of hereditary descent had never received any formal recognition in the case of the crown, and precedent had established the right of Parliament to choose in such a case a successor among any other members of the Royal House. Only one such successor was in fact possible. Rising from his seat and crossing himself, Henry of Lancaster solemnly challenged the crown "as that I am descended by right line of blood coming from the good lord King Henry the Third, and through that right that God of His grace hath sent me with help of my kin and of my friends to recover it: the which realm was in point to be undone for default of governance and undoing of good laws." Whatever defects such a claim might present were more than covered by the solemn recognition of Parliament. The two Archbishops, taking the new sovereign by the hand, seated him upon the throne, and Henry in emphatic words ratified the compact between himself and his people. "Sirs," he said to the prelates, lords, knights, and burgesses gathered round him, "I thank God and you, spiritual and temporal, and all estates of the land: and do you to wit it is not my will that any man think that by way of conquest I would disinherit any of his heritage, franchises, or other rights that he ought to have, nor put him out of the good that he has and has had by the good laws and customs of the realm, except those persons that have been against the good purpose and the common profit of the realm."

Section VI.—The House of Lancaster, 1399—1422.*

Raised to the throne by a Parliamentary revolution and resting its claims on a Parliamentary title, the House of Lancaster was precluded by its very position from any resumption of the late struggle for independence on the part of the Crown which had culminated in the bold effort of Richard the Second. During no period of our early history were the powers of the two Houses so frankly recognized. The tone of Henry the Fourth till the very close of his reign is that of humble compliance with the prayers of the Parliament, and even his imperious successor shrank almost with timidity from any conflict with it. But the Crown had been bought by other pledges less noble than that of constitutional rule. The support of the nobles had been partly won by the hope of a renewal of the fatal war with France. The support of the Church had been purchased by the more terrible promise of persecution. The last pledge was speedily redeemed. In the first convocation of his reign Henry declared himself the protector of the Church and ordered the prelates to take measures for the suppression of heresy and of the wandering preachers. His declaration was but a prelude to the Statute of Heresy which was passed at the opening of 1401. By the provisions of this infamous Act the hindrances which had till now neutralized the efforts of the bishops were taken away. Not only were they permitted to arrest all preachers of heresy, all schoolmasters infected with heretical teaching, all owners and writers of heretical books, and to imprison them, even if they recanted, at the King's pleasure, but a refusal to abjure or a relapse after abjuration enabled them to hand over the heretic

* *Authorities.*—For Henry IV. the "Annales Henrici Quarti" and Walsingham, as before. For his successor, the "Acta Henrici Quinti" by Titus Livius, a chaplain in the royal army (English Historical Society); a life by Elmham, Prior of Lenton, simpler in style but identical in arrangement and facts with the former work; a biography by Robert Redman; a metrical Chronicle by Elmham (published in Rolls Series in "Memorials of Henry V."); and the meagre chronicles of Hardyng and Otterbourne. Monstrelet is the most important French authority for this period; for the Norman campaigns see M. Puiseux's "Siége de Rouen" (Caen, 1867). Lord Brougham has given a vigorous and, in a constitutional point of view, valuable sketch of this period in his "History of England under the House of Lancaster."

to the civil officers, and by these—so ran the first legal enactment of religious bloodshed which defiled our Statute-book—he was to be burnt on a high place before the people. The statute was hardly passed when William Sautre, a parish priest at Lynn, became its first victim. Nine years later a layman, John Badby, was committed to the flames in the presence of the Prince of Wales for a denial of transubstantiation. The groans of the sufferer were taken for a recantation, and the Prince ordered the fire to be plucked away; but the offer of life and of a pension failed to break the spirit of the Lollard, and he was hurled back to his doom. The enmity of France, and the fierce resentment of the Reformers, added danger to the incessant revolts which threatened the throne of Henry. The mere maintenance of his power through the troubled years of his reign is the best proof of the King's ability. A conspiracy of Richard's kinsmen, the Earls of Huntingdon and Kent, was suppressed and was at once followed by Richard's death in prison. The Percys broke out in rebellion, and Hotspur, the son of the Earl of Northumberland, leagued himself with the Scots and with the insurgents of Wales. He was defeated and slain in an obstinate battle near Shrewsbury; but two years later his father rose in a fresh insurrection, and though the seizure and execution of his fellow-conspirator Scrope, the Archbishop of York, drove Northumberland over the border, he remained till his death in a later inroad, a peril to the throne. Encouraged meanwhile by the weakness of England, Wales, so long tranquil, shook off the yoke of her conquerors, and the whole country rose at the call of Owen Glyndwr or Glendower, a descendant of its native princes. Owen left the invaders, as of old, to contend with famine and the mountain storms; but they had no sooner retired than he sallied out from his inaccessible fastnesses to win victories which were followed by the adhesion of all North Wales and great part of the South to his cause, while a force of French auxiliaries was despatched by Charles of France to his aid. It was only the restoration of peace in England which enabled Henry to roll back the tide of Glyndwr's success. By slow and deliberate campaigns continued through four years the Prince of Wales wrested from him the South; his subjects in the North, discouraged by successive defeats, gradually fell away from his standard; and the repulse of a

bold descent upon Shropshire drove Owen at last to take refuge among the mountains of Snowdon, where he seems to have maintained the contest, single-handed, till his death. With the close of the Welsh rising the Lancastrian throne felt itself secure from without, but the danger from the Lollards remained as great as ever within. The new statute and its terrible penalties were boldly defied. The death of the Earl of Salisbury in the first of the revolts against Henry, though his gory head was welcomed into London by a procession of abbots and bishops who went out singing psalms of thanksgiving to meet it, only transferred the leadership of the party to one of the formost warriors of the time. Sir John Oldcastle, whose marriage raised him to the title of Lord Cobham, threw open his castle of Cowling to the Lollards as their head-quarters, sheltered their preachers, and set the prohibitions and sentences of the bishops at defiance. When Henry the Fourth died in 1413 worn out with the troubles of his reign, his successor was forced to deal with this formidable question. The bishops demanded that Cobham should be brought to justice, and though the King pleaded for delay in the case of one who was so close a friend, his open defiance at last forced him to act. A body of royal troops arrested Lord Cobham and carried him to the Tower. His escape was the signal for a vast revolt. A secret order summoned the Lollards to assemble in St. Giles's fields outside London. We gather, if not the real aims of the rising, at least the terror that it caused, from Henry's statement that its purpose was "to destroy himself, his brothers, and several of the spiritual and temporal lords;" but the vigilance of the young King prevented the junction of the Lollards of London with their friends in the country, and those who appeared at the place of meeting were dispersed by the royal forces. On the failure of the rising the law was rendered more vigorous. Magistrates were directed to arrest all Lollards and hand them over to the bishops; a conviction of heresy was made to entail forfeiture of blood and of estate; and thirty-nine prominent Lollards were brought to execution. Cobham escaped, and for four years longer strove to rouse revolt after revolt. He was at last captured on the Welsh border and burned as a heretic.

With the death of Oldcastle the political activity of

Lollardry came suddenly to an end, while the steady persecution of the bishops, if it failed to extinguish it as a religious movement, succeeded in destroying the vigor and energy which it had shown at the outset of its career. But the House of Lancaster had, as yet, only partially accomplished the aims with which mounted the throne. In the eyes of the nobles, one of Richard's crimes had been his policy of peace, and the aid which they gave to the revolution sprang partly from their hope of a renewal of the war. The energy of the war party was seconded by the temper of the nation at large, already forgetful of the sufferings of the past struggle and longing only to wipe out its shame. The internal calamities of France offered at this moment a tempting opportunity for aggression. Its King, Charles the Sixth, was a maniac, while its princes and nobles were divided into two great parties, the one headed by the Duke of Burgundy and bearing his name, the other by the Duke of Orleans and bearing the title of the Armagnacs. The struggle had been jealously watched by Henry the Fourth, but his attempt to feed it by pushing an English force into France at once united the combatants. Their strife, however, recommenced more bitterly than ever when the claim of the French crown by Henry the Fifth on his accession declared his purpose of renewing the war. No claim could have been more utterly baseless, for the Parliamentary title by which the House of Lancaster held England could give it no right over France, and the strict law of hereditary succession which Edward asserted could be pleaded, if pleaded at all, only by the House of Mortimer. Not only the claim, indeed, but the very nature of the war itself was wholly different from that of Edward the Third. Edward had been forced into the struggle against his will by the ceaseless attacks of France, and his claim of the crown was a mere afterthought to secure the alliance of Flanders. The war of Henry, on the other hand, though in form a renewal of the earlier struggle on the expiration of the truce made by Richard the Second, was in fact a wanton aggression on the part of a nation tempted by the helplessness of its opponent and galled by the memory of former defeat. Its one excuse indeed lay in the attacks which France for the past fifteen years had directed against the Lancastrian throne, its encouragement of every enemy without and of every traitor within. In the summer of

1415 the King sailed for the Norman coast, and his first exploit was the capture of Harfleur. Dysentery made havoc in his ranks during the siege, and it was with a mere handful of men that he resolved to insult the enemy by a daring march, like that of Edward, upon Calais. The discord, however, on which he probably reckoned for security vanished before the actual appearance of the invaders in the heart of France; and when his weary and half-starved force succeeded in crossing the Somme, it found sixty thousand Frenchmen encamped on the field of Agincourt right across its line of march. Their position, flanked on either side by woods, but with a front so narrow that the dense masses were drawn up thirty men deep, was strong for purposes of defence but ill suited for attack; and the French leaders, warned by the experience of Crécy and Poitiers, resolved to await the English advance. Henry, on the other hand, had no choice between attack and unconditional surrender. His troops were starving, and the way to Calais lay across the French army. But the King's courage rose with the peril. A knight of his train wished that thousands of stout warriors lying idle that night in England had been standing in his ranks. Henry answered with a burst of scorn. "I would not have a single man more," he replied. "If God give us the victory, it will be plain that we owe it to His grace. If not, the fewer we are, the less loss for England." Starving and sick as were the handful of men whom he led, they shared the spirit of their leader. As the chill rainy night passed away, his archers bared their arms and breasts to give fair play to "the crooked stick and the grey goose wing," but for which—as the rime ran—"England were but a fling," and with a great shout sprang forward to the attack. The sight of their advance roused the fiery pride of the French; the wise resolve of their leaders was forgotten, and the dense mass of men-at-arms plunged heavily forward through miry ground on the English front. But at the first sign of movement Henry had halted his line, and fixing in the ground the sharpened stakes with which each man was furnished, his archers poured their fatal arrow flights into the hostile ranks. The carnage was terrible, but the desperate charges of the French knighthood at last drove the English archers to the neighboring woods, from which they were still able to pour their shot into the enemy's flanks, while Henry,

with the men-at-arms around him flung himself on the French line. In the terrible struggle which followed the King bore off the palm of bravery: he was felled once by a blow from a French mace, and the crown on his helmet was cleft by the sword of the Duke of Alençon; but the enemy was at last broken, and the defeat of the main body of the French was followed at once by the rout of their reserve. The triumph was more complete, as the odds were even greater, than at Crécy. Eleven thousand Frenchmen lay dead on the field, and more than a hundred princes and great lords were among the fallen.

The immediate result of the battle of Agincourt was small, for the English army was too exhausted for pursuit, and it made its way to Calais only to return to England. The war was limited to a contest for the command of the Channel, till the increasing bitterness of the strife between the Burgundians and Armagnacs encouraged Henry to resume his attempt to recover Normandy. Whatever may have been his aim in this enterprise—whether it were, as has been suggested, to provide a refuge for his house, should its power be broken in England, or simply to acquire a command of the seas—the patience and skill with which his object was accomplished raise him high in the rank of military leaders. Disembarking with an army of 40,000 men, near the mouth of the Touque, he stormed Caen, received the surrender of Bayeux, reduced Alençon and Falaise, and detaching his brother the Duke of Gloucester to occupy the Cotentin, made himself master of Avranches and Domfront. With Lower Normandy wholly in his hands, he advanced upon Evreux, captured Louviers, and, seizing Pont-de-l'Arche, threw his troops across the Seine. The end of these masterly movements was now revealed. Rouen was at this time the largest and wealthiest of the towns of France; its walls were defended by a powerful artillery; Alan Blanchard, a brave and resolute patriot, infused the fire of his own temper into the vast population; and the garrison, already strong, was backed by fifteen thousand citizens in arms. But the genius of Henry was more than equal to the difficulties with which he had to deal. He had secured himself from an attack on his rear by the reduction of Lower Normandy, his earlier occupation of Harfleur severed the town from the sea, and his conquest of Pont-de-l'Arche cut it

off from relief on the side of Paris. Slowly but steadily the King drew his lines of investment round the doomed city; a flotilla was brought up from Harfleur, a bridge of boats thrown over the Seine above the town, the deep trenches of the besiegers protected by posts, and the desperate sallies of the garrison stubbornly beaten back. For six months Rouen held resolutely out, but famine told fast on the vast throng of country folk who had taken refuge within its walls. Twelve thousand of these were at last thrust out of the city gates, but the cold policy of the conqueror refused them passage, and they perished between the trenches and the walls. In the hour of their agony women gave birth to infants, but even the new-born babes which were drawn up in baskets to receive baptism were lowered again to die on their mothers' breasts. It was little better within the town itself. As winter drew on one-half of the population wasted away. "War," said the terrible King, "has three handmaidens ever waiting on her, Fire, Blood, and Famine, and I have chosen the meekest maid of the three." But his demand of unconditional surrender nerved the citizens to a resolve of despair; they determined to fire the city and fling themselves in a mass on the English lines; and Henry, fearful lest his prize should escape him at the last, was driven to offer terms. Those who rejected a foreign yoke were suffered to leave the city, but his vengeance reserved its victim in Alan Blanchard, and the brave patriot was at Henry's orders put to death in cold blood.

A few sieges completed the reduction of Normandy. The King's designs were still limited to the acquisition of that province; and pausing in his career of conquest, he strove to win its loyalty by a remission of taxation and a redress of grievances, and to seal its possession by a formal peace with the French Crown. The conferences, however, which were held for this purpose at Pontoise failed through the temporary reconciliation of the French factions, while the length and expense of the war began to rouse remonstrance and discontent at home. The King's difficulties were at their height when the assassination of the Duke of Burgundy at Montereau, in the very presence of the Dauphin with whom he had come to hold conference, rekindled the fire of civil strife. The whole Burgundian party, with the new Duke, Philip the Good, at its head, flung itself in a wild thirst for revenge into Henry's

hands. The mad King, Charles the Sixth, with his Queen and daughters, were in Philip's power; and in his resolve to exclude the Dauphin from the throne the Duke stooped to buy English aid by giving Catharine, the eldest of the French princesses, in marriage to Henry, by conferring on him the Regency during the life of Charles, and by recognizing his succession to the crown at that sovereign's death. The treaty was solemnly ratified by Charles himself in a conference at Troyes, and Henry, who in his new capacity of Regent had undertaken to conquer in the name of his father-in-law the territory held by the Dauphin, reduced the towns of the Upper Seine and entered Paris in triumph side by side with the King. The States-General of the realm were solemnly convened to the capital; and strange as the provisions of the Treaty of Troyes must have seemed, they were confirmed without a murmur, and Henry was formally recognized as the future sovereign of France. A defeat of his brother Clarence in Anjou called him back to the war. His reappearance in the field was marked by the capture of Dreux, and a repulse before Orleans was redeemed by his success in the long and obstinate siege of Meaux. At no time had the fortunes of Henry reached a higher pitch that at the moment when he felt the touch of death. But the rapidity of his disease baffled the skill of physicians, and with a strangely characteristic regret that he had not lived to achieve the conquest of Jerusalem, the great conqueror passed away.

CHAPTER VI.

THE NEW MONARCHY, 1422—1540.

Section I.—Joan of Arc, 1422—1451.*

AT the moment when death so suddenly stayed his course the greatness of Henry the Fifth had reached its highest point. He had won the Church by his orthodoxy, the nobles by his warlike prowess, the whole people by his revival of the glories of Crécy and Poitiers. In France his cool policy had transformed him from a foreign conqueror into a legal heir to the crown; his title of Regent and of a successor to the throne rested on the formal recognition of the estates of the realm; and his progress to the very moment of his death promised a speedy mastery of the whole country.

But the glory of Agincourt and the genius of Henry the Fifth hardly veiled at the close of his reign the weakness and humiliation of the Crown when the succession passed to his

* *Authorities.*—The "Wars of the English in France," and Blondel's work, "De Reductione Normanniæ," both published by the Master of the Rolls, give ample information on the military side of this period. Monstrelet remains our chief source of knowledge on the French side. The "Procès de Jeanne d'Arc" (published by the Société de l'Histoire de France) is the only real authority for her history. For English affairs we are reduced to the meagre accounts of William of Worcester, of the Continuator of the Crowland Chronicle, and of Fabyan. Fabyan, a London alderman with a strong bias in favor of the House of Lancaster, is useful for London only. The Continuator is one of the best of his class, and though connected with the House of York, the date of his work, which appeared soon after Bosworth Field, makes him fairly impartial; but he is sketchy and deficient in actual facts. The more copious narrative of Polydore Vergil is far superior to these in literary ability, but of later date and strongly Lancastrian in tone. The Rolls of Parliament and Rymer's "Fœdera" are of high value. Among modern writers M. Michelet, in his "History of France" (vol. v.), has given a portrait of the Maid of Orleans at once exact and full of a tender poetry. Lord Brougham ("England under the House of Lancaster") is still useful on constitutional points.

[Dr. Stubbs' "Constitutional History," vol. iii., published since these pages were written, illustrates this period.—Ed.]

infant son. The long minority of Henry the Sixth, who was a boy of nine months old at his father's death, as well as the personal weakness which marked his after-rule, left the House of Lancaster at the mercy of Parliament. But the Parliament was fast dying down into a mere representation of the baronage and the great landowners. The Commons indeed retained the right of granting and controlling subsidies, of joining in all statutory enactments, and of impeaching ministers. But the Lower House was ceasing to be a real representative of the "Commons" whose name it bore. The borough franchise was suffering from the general tendency to restriction and privilege which in the bulk of towns was soon to reduce it to a mere mockery. Up to this time all freemen settling in a borough and paying their dues to it became by their mere settlement its burgesses; but from the reign of Henry the Sixth this largeness of borough life was roughly curtailed. The trade companies which vindicated civic freedom from the tyranny of the older merchant gilds themselves tended to become a narrow and exclusive oligarchy. Most of the boroughs had by this time acquired civic property, and it was with the aim of securing their own enjoyment of this against any share of it by "strangers" that the existing burgesses, for the most part, procured charters of incorporation from the Crown, which turned them into a close body, and excluded from their number all who were not burgesses by birth or who failed henceforth to purchase their right of entrance by a long apprenticeship. In addition to this narrowing of the burgess-body, the internal government of the boroughs had almost universally passed, since the failure of the communal movement in the thirteenth century, from the free gathering of the citizens in borough-mote into the hands of Common Councils, either self-elected or elected by the wealthier burgesses; and it was to these councils, or to a yet more restricted number of "select men" belonging to them, that clauses in the new charters generally confined the right of choosing their representatives in Parliament. It was with this restriction that the long process of degradation began which ended in reducing the representation of our boroughs to a mere mockery. Great nobles, neighboring landowners, the Crown itself, seized on the boroughs as their prey, and dictated the choice of their representatives. Corruption did

whatever force failed to do; and from the Wars of the Roses to the days of Pitt the voice of the people had to be looked for, not in the members for the towns, but in the knights of the counties. The restriction of the county franchise on the other hand was the direct work of the Parliament itself. Economic changes were fast widening the franchise in the counties. The number of freeholders increased with the subdivision of estates and the social changes which we have already examined, while the increase of independence was marked by the "riots and divisions between the gentlemen and other people," which the statesmen of the day attributed to the excessive number of the voters. In many counties the power of the great lords undoubtedly enabled them to control elections through the number of their retainers. In Cade's revolt the Kentishmen complained that "the people of the shire are not allowed to have their free elections in the choosing of knights for the shire, but letters have been sent from divers estates to the great nobles of the county, the which enforceth their tenants and other people by force to choose other persons than the common will is." It was primarily to check this abuse that a statute of the reign of Henry the Sixth restricted in 1430 the right of voting in shires to freeholders holding land worth forty shillings (a sum equal in our money to at least twenty pounds) a year, and representing a far higher proportional income at the present time. This "great disfranchising statute," as it has been justly termed, was aimed, in its own words, against voters "of no value, whereof every of them pretended to have a voice equivalent with the more worthy knights and esquires dwelling within the same counties." But in actual working the statute was interpreted in a far more destructive fashion than its words were intended to convey. Up to this time all suitors who found themselves at the Sheriff's Court had voted without question for the Knight of the Shire, but by the new statute the great bulk of the existing voters, every leaseholder and every copyholder, found themselves implicitly deprived of their franchise. A later statute, which seems, however, to have had no practical effect, showed the aristocratic temper, as well as the social changes against which it struggled, in its requirement that every Knight of the Shire should be "a gentleman born."

The death of Henry the Fifth revealed in its bare reality the secret of power. The whole of the royal authority vested without a struggle in a council composed of great lords and Churchmen representing the baronage, at whose head stood Henry Beaufort, Bishop of Winchester, a legitimated son of John of Gaunt by his mistress Catharine Swynford. In the presence of Lollardry and socialism, the Church had at this time ceased to be a great political power and sunk into a mere section of the landed aristocracy. Its one aim was to preserve its enormous wealth, which was threatened at once by the hatred of the heretics and by the greed of the nobles. Lollardry still lived, in spite of the steady persecution, as a spirit of religious and moral revolt; and nine years after the young King's accession we find the Duke of Gloucester traversing England with men-at-arms for the purpose of repressing its risings and hindering the circulation of invectives against the clergy. The violence and anarchy which had always clung like a taint to the baronage had received a new impulse from the war with France. Long before the struggle was over it had done its fatal work on the mood of the English noble. His aim had become little more than a lust for gold, a longing after plunder, after the pillage of farms, the sack of cities, the ransom of captives. So intense was the greed of gain that only a threat of death could keep the fighting men in their ranks, and the results of victory after victory were lost by the anxiety of the conquerors to deposit their plunder and captives safely at home. The moment the firm hand of great leaders such as Henry the Fifth or Bedford was removed, the war died down into mere massacre and brigandage. "If God had been a captain now-a-days," exclaimed a French general, "He would have turned marauder." The nobles were as lawless and dissolute at home as they were greedy and cruel abroad. The Parliaments, which became mere sittings of their retainers and partisans, were like armed camps to which the great lords came with small armies at their backs. That of 1426 received its name of the "Club Parliament," from the fact that when arms were prohibited the retainers of the barons appeared with clubs on their shoulders. When clubs were forbidden, they hid stones and balls of lead in their clothes. The dissoluteness against which Lollardry had raised its great moral protest reigned now without a check. A gleam of intel-

lectual light was breaking on the darkness of the time, but only to reveal its hideous combination of mental energy with moral worthlessness. The Duke of Gloucester, whose love of letters was shown in the noble library he collected, was the most selfish and profligate prince of his day. The Earl of Worcester, a patron of Caxton, and one of the earliest scholars of the Revival of Letters, earned his title of "butcher" by the cruelty which raised him to a pre-eminence of infamy among the blood-stained leaders of the Wars of the Roses. All spiritual life seemed to have been trodden out in the ruin of the Lollards. Never had English literature fallen so low. A few tedious moralists alone preserved the name of poetry. History died down into the barest and most worthless fragments and annals. Even the religious enthusiasm of the people seemed to have spent itself, or to have been crushed out by the bishops' courts. The one belief of the time was in sorcery and magic. Eleanor Cobham, the wife of the Duke of Gloucester, was convicted of having practised magic against the King's life with a priest, and condemned to do penance in the streets of London. The mist which wrapped the battle-field of Barnet was attributed to the incantations of Friar Bungay. The one pure figure which rises out of the greed, the lust, the selfishness, and unbelief of the time, the figure of Joan of Arc, was regarded by the doctors and priests who judged her as that of a sorceress.

Jeanne d'Arc was the child of a laborer of Domrémy, a little village in the neighborhood of Vaucouleurs on the borders of Lorraine and Champagne. Just without the cottage where she was born began the great woods of the Vosges, where the children of Domrémy drank in poetry and legend from fairy ring and haunted well, hung their flower garlands on the sacred trees, and sang songs to the "good people" who might not drink of the fountain because of their sins. Jeanne loved the forest; its birds and beasts came lovingly to her at her childish call. But at home men saw nothing in her but "a good girl, simple and pleasant in her ways," spinning and sewing by her mother's side while the other girls went to the fields, tender to the poor and sick, fond of church, and listening to the church-bell with a dreamy passion of delight which never left her. The quiet life was soon broken by the storm of war as it at last came home to Domrémy.

The death of King Charles, which followed hard on that of Henry the Fifth, brought little change. The Dauphin at once proclaimed himself Charles the Seventh of France: but Henry the Sixth was owned as Sovereign over the whole of the territory which Charles had actually ruled; and the incursions which the partisans of Charles, now reinforced by Lombard soldiers from the Milanese and by four thousand Scots under the Earl of Douglas, made with fresh vigor across the Loire were easily repulsed by Duke John of Bedford, the late King's brother, who had been named in his will Regent of France. In genius for war as in political capacity John was hardly inferior to Henry himself. Drawing closer by marriage and patient diplomacy his alliances with the Dukes of Burgundy and Britanny, he completed the conquest of Northern France, secured his communications with Normandy by the capture of Meulan, made himself master of the line of the Yonne by a victory near Auxerre, and pushed forward into the country near Mâcon. It was to arrest his progress that the Constable of Buchan advanced boldly from the Loire to the very borders of Normandy and attacked the English army at Verneuil. But a repulse hardly less disastrous than that of Agincourt left a third of the French knighthood on the field; and the Regent was prepared to cross the Loire when he was hindered by the intrigues of his brother the Duke of Gloucester. The nomination of Gloucester to the Regency in England by the will of the late King had been set aside by the Council, and sick of the powerless Protectorate with which they had invested him, the Duke sought a new opening for his restless ambition in the Netherlands, where he supported the claims of Jacqueline, the Countess in her own right of Holland and Hainault, whom he had married on her divorce from the Duke of Brabant. His enterprise roused the jealousy of the Duke of Burgundy, who regarded himself as heir to the Duke of Brabant, and the efforts of Bedford were paralyzed by the withdrawal of his Burgundian allies as they marched northward to combat his brother. Though Gloucester soon returned to England, the ruinous struggle went on for three years, during which Bedford was forced to remain simply on the defensive, till the cessation of war again restored to him the aid of Burgundy. Strife at home between Gloucester and Beaufort had even been more fatal in diverting the supplies

of men and money needed for the war in France, but with temporary quiet in England and peace in Holland Bedford was once more able to push forward to the conquest of the South. The delay, however, brought little help to France, and Charles saw Orleans invested by ten thousand of the allies without power to march to its relief. The war had long since reached the borders of Lorraine. The north of France, indeed, was being fast reduced to a desert. The husbandmen fled for refuge to the towns, till these in fear of famine shut their gates against them. Then in their despair they drew themselves into the woods and became brigands in their turn. So terrible was the devastation, that two hostile bodies of troops at one time failed even to find one another in the desolate Beauce. The towns were in hardly better case, for misery and disease killed a hundred thousand people in Paris alone. As the outcasts and wounded passed by Domrémy the young peasant girl gave them her bed and nursed them in their sickness. Her whole nature summed itself up in one absorbing passion: she "had pity," to use the phrase forever on her lip, "on the fair realm of France." As her passion grew she recalled old prophecies that a maid from the Lorraine border should save the land; she saw visions; St. Michael appeared to her in a flood of blinding light, and bade her go to the help of the King and restore to him his realm. "Messire," answered the girl, "I am but a poor maiden; I know not how to ride to the wars, or to lead men-at-arms." The archangel returned to give her courage, and to tell her of "the pity" that there was in heaven for the fair realm of France. The girl wept, and longed that the angels who appeared to her would carry her away, but her mission was clear. It was in vain that her father when he heard her purpose swore to drown her ere she should go to the field with men-at-arms.

It was in vain that the priest, the wise people of the village, the captain of Vaucouleurs, doubted and refused to aid her. "I must go to the King," persisted the peasant girl, "even if I wear my limbs to the very knees." "I had far rather rest and spin by my mother's side," she pleaded with a touching pathos, "for this is no work of my choosing, but I must go and do it, for my Lord wills it." "And who," they asked, "is your Lord?" "He is God." Words such as

these touched the rough captain at last: he took Jeanne by the hand and swore to lead her to the King. When she reached Chinon she found hesitition and doubt. The theologians proved from their books that they ought not to believe her. "There is more in God's books than in yours," Jeanne answered simply. At last Charles received her in the midst of a throng of nobles and soldiers. "Gentle Dauphin," said the girl, "my name is Jeanne the Maid. The Heavenly King sends me to tell you that you shall be anointed and crowned in the town of Rheims, and you shall be lieutenant of the Heavenly King who is the King of France."

Orleans had already been driven by famine to offers of surrender when Jeanne appeared in the French Court. Charles had done nothing for its aid but shut himself up at Chinon and weep helplessly. The long series of English victories had in fact so demoralized the French soldiery that a mere detachment of archers under Sir John Fastolfe had repulsed an army, in what was called the "Battle of the Herrings," and conducted the convoy of provisions to which it owed its name in triumph into the camp before Orleans. Only three thousand Englishmen remained there in the trenches after a new withdrawal of their Burgundian allies, but though the town swarmed with men-at-arms not a single sally had been ventured upon during the six months' siege. The success however of the handful of English besiegers depended wholly on the spell of terror which they had cast over France, and the appearance of Jeanne at once broke the spell. The girl was in her eighteenth year, tall, finely formed, with all the vigor and activity of her peasant rearing, able to stay from dawn to nightfall on horseback without meat or drink. As she mounted her charger, clad in white armor from head to foot, with the great white banner studded with fleur-de-lys waving over her head, she seemed "a thing wholly divine, whether to see or hear." The ten thousand men-at-arms who followed her from Blois, rough plunderers whose only prayer was that of La Hire, "Sire Dieu, I pray you to do for La Hire what La Hire would do for you, were you captain-at-arms and he God," left off their oaths and foul living at her word and gathered round the altars on their march. Her shrewd peasant humor helped her to manage the wild soldiery, and her followers laughed over their camp-fires at the old warrior who had been

so puzzled by her prohibition of oaths that she suffered him still to swear by his bâton. In the midst of her enthusiasm her good sense never left her. The people crowded round her as she rode along, praying her to work miracles, and bringing crosses and chaplets to be blest by her touch. "Touch them yourself," she said to an old Dame Margaret; "your touch will be just as good as mine." But her faith in her mission remained as firm as ever. "The Maid prays and requires you," she wrote to Bedford, "to work no more distraction in France, but to come in her company to rescue the Holy Sepulchre from the Turk." "I bring you," she told Dunois when he sallied out of Orleans to meet her, "the best aid ever sent to any one, the aid of the King of Heaven." The besiegers looked on overawed as she entered Orleans, and, riding round the walls, bade the people look fearlessly on the dreaded forts which surrounded them. Her enthusiasm drove the hesitating generals to engage the handful of besiegers, and the enormous disproportion of forces at once made itself felt. Fort after fort was taken, till only the strongest remained, and then the council of war resolved to adjourn the attack. "You have taken your counsel," replied Jeanne, "and I take mine." Placing herself at the head of the men-at-arms, she ordered the gates to be thrown open, and led them against the fort. Few as they were, the English fought desperately, and the Maid, who had fallen wounded while endeavoring to scale its walls, was borne into a vineyard, while Dunois sounded the retreat. "Wait a while!" the girl imperiously pleaded, "eat and drink! so soon as my standard touches the wall you shall enter the fort." It touched, and the assailants burst in. On the next day the siege was abandoned, and the force which had conducted it withdrew in good order to the north. In the midst of her triumph Jeanne still remained the pure, tender-hearted peasant girl of the Vosges. Her first visit as she entered Orleans was to the great church, and there, as she knelt at mass, she wept in such a passion of devotion that "all the people wept with her." Her tears burst forth afresh at her first sight of bloodshed and of the corpses strewn over the battle-field. She grew frightened at her first wound, and only threw off the touch of womanly fear when she heard the signal for retreat. Yet more womanly was the purity with which she passed through the brutal warriors of

a mediæval camp. It was her care for her honor that had led her to clothe herself in a soldier's dress. She wept hot tears when told of the foul taunts of the English, and called passionately on God to witness her chastity. "Yield thee, yield thee, Glasdale," she cried to the English warrior whose insults had been foulest, as he fell wounded at her feet, "you called me harlot! I have great pity on your soul." But all thought of herself was lost in the thought of her mission. It was in vain that the French generals strove to remain on the Loire. Jeanne was resolute to complete her task, and while the English remained panic-stricken around Paris the army followed her from Gien through Troyes, growing in number as it advanced, till it reached the gates of Rheims. With the coronation of Charles, the Maid felt her errand to be over. "O gentle King, the pleasure of God is done," she cried as she flung herself at the feet of Charles the Seventh and asked leave to go home. "Would it were His pleasure," she pleaded with the Archbishop as he forced her to remain, "that I might go and keep sheep once more with my sisters and my brothers: they would be so glad to see me again!"

The policy of the French Court detained her while the cities of the north of France opened their gates to the newly-consecrated King. Bedford, however, who had been left without money or men, had now received reinforcements, and Charles, after a repulse before the walls of Paris, fell back behind the Loire; while the towns on the Oise submitted again to the Duke of Burgundy. In this later struggle Jeanne fought with her usual bravery, but with the fatal consciousness that her mission was at an end, and during the defence of Compiègne she fell into the power of the Bastard of Vendôme, to be sold by her captor into the hands of the Duke of Burgundy and by the Duke into the hands of the English. To the English her triumphs were victories of sorcery, and after a year's imprisonment she was brought to trial on a charge of heresy before an ecclesiastical court with a Bishop of Beauvais at its head. Throughout the long process which followed every art was employed to entangle her in her talk. But the simple shrewdness of the peasant girl foiled the efforts of her judges. "Do you believe," they asked, "that you are in a state of grace?" "If I am not," she replied, "God will put me in it. If I am, God will

keep me in it." Her capture, they argued, showed that God had forsaken her. "Since it has pleased God that I should be taken," she answered meekly, "it is for the best." "Will you submit," they demanded at last, "to the judgment of the Church Militant?" "I have come to the King of France," Jeanne replied, "by commission from God and from the Church Triumphant above: to that Church I submit. I had far rather die," she ended, passionately, "than renounce what I have done by my Lord's command." They deprived her of mass. "Our Lord can make me hear it without your aid," she said, weeping. "Do your voices," asked the judges, "forbid you to submit to the Church and the Pope?" "Ah, no! Our Lord first served." Sick, and deprived of all religious aid, it was no wonder that as the long trial dragged on and question followed question Jeanne's firmness wavered. On the charge of sorcery and diabolical possession she still appealed firmly to God. "I hold to my Judge," she said, as her earthly judges gave sentence against her, "to the King of Heaven and Earth. God has always been my Lord in all that I have done. The devil has never had power over me."

It was only with a view to be delivered from the military prison and transferred to the prisons of the Church that she consented to a formal abjuration of heresy. She feared in fact among the English soldiery those outrages to her honor, to guard against which she had from the first assumed the dress of a man. In the eyes of the Church her dress was a crime and she abandoned it; but a renewed insult forced her to resume the one safeguard left her, and the return to it was treated as a relapse into heresy which doomed her to death. A great pile was raised in the market-place of Rouen where her statue stands now. Even the brutal soldiers who snatched the hated "witch" from the hands of the clergy and hurried her to her doom were hushed as she reached the stake. One indeed passed to her a rough cross he had made from a stick he held, and she clasped it to her bosom. "Oh! Rouen, Rouen," she was heard to murmur, as her eyes ranged over the city from the lofty scaffold, "I have great fear lest you suffer for my death." "Yes, my voices were of God!" she suddenly cried as the last moment came; "they have never deceived me!" Soon the flames

reached her, the girl's head sank on her breast, there was one cry of "Jesus!" "We are lost," an English soldier muttered as the crowd broke up, "we have burned a Saint."

The English cause was indeed irretrievably lost. In spite of a pompous coronation of the boy-king Henry at Paris, Bedford, with the cool wisdom of his temper, seems to have abandoned all hope of permanently retaining France, and to have fallen back on his brother's original plan of securing Normandy. Henry's Court was established for a year at Rouen, a University founded at Caen, and whatever rapine and disorder might be permitted elsewhere, justice, good government, and security for trade were steadily maintained through the favored provinces. At home Bedford was resolutely backed by the Bishop of Winchester, who had been raised in 1426 to the rank of Cardinal, and who now again governed England through the Royal Council in spite of the fruitless struggles of the Duke of Gloucester. Even when he had been excluded from the Council by Gloucester's intrigues, Beaufort's immense wealth was poured without stint into the exhausted Treasury till his loans to the Crown amounted to half a million; and he had unscrupulously diverted an army which he had raised at his own cost for the Hussite Crusade in Bohemia to the relief of Bedford after the deliverance of Orleans. The Cardinal's diplomatic ability was seen in the truces he wrung from Scotland, and in his personal efforts to prevent the reconciliation of Burgundy with France. In 1435 however the Duke of Burgundy concluded a formal treaty with Charles; and his desertion was followed by a yet more fatal blow to the English cause in the death of Bedford. Paris rose suddenly against its English garrison and declared for King Charles. Henry's dominion shrank at once to Normandy and the outlying fortresses of Picardy and Maine. But reduced as they were to a mere handful, and fronted by a whole nation in arms, the English soldiers struggled on with as desperate a bravery as in their days of triumph. Lord Talbot, the most daring of their chiefs, forded the Somme with the waters up to his chin to relieve Crotoy, and threw his men across the Oise in the face of a French army to relieve Pontoise. The Duke of York who succeeded Bedford as Regent, by his abilities stemmed for a time the tide of ill-fortune, but the jealousy shown to him by the

King's counsellors told fatally on the course of the war. A fresh effort for peace was made by the Earl of Suffolk, who swayed the Council after age forced Beaufort to retire to Winchester, and who negotiated for his master a marriage with Margaret, the daughter of Duke René of Anjou. Not only Anjou, of which England possessed nothing, but Maine, the bulwark of Normandy, were ceded to Duke René as the price of a match which Suffolk regarded as the prelude to peace. But the terms of the treaty and the delays which still averted a final peace gave new strength to the war-party with Gloucester at its head. The danger was roughly met. Gloucester was arrested as he rode to Parliament on a charge of secret conspiracy; and a few days later he was found dead in his lodging. But the difficulties he had raised foiled Suffolk in his negotiations; and though Charles extorted the surrender of Le Mans by a threat of war, the provisions of the treaty remained for the most part unfulfilled. The struggle, however, now became a hopeless one. In two months from the resumption of the war half Normandy was in the hands of Dunois; Rouen rose against her feeble garrison and threw open her gates to Charles; and the defeat of an English force at Fourmigny was the signal for revolt throughout the rest of the province. The surrender of Cherbourg in 1450 left Henry not a foot of Norman ground, and the next year the last fragment of the Duchy of Guienne was lost. Gascony indeed once more turned to the English Crown on the landing of an English force under Talbot, Earl of Shrewsbury. But ere the twenty thousand men whose levy was voted by Parliament for his aid could cross the Channel Shrewsbury suddenly found himself face to face with the whole French army. His men were mown down by its guns, and the Earl himself left dead on the field. The surrender of fortress after fortress secured the final expulsion of the English from the soil of France. The Hundred Years' War had ended, not only in the loss of the temporary conquests made since the time of Edward the Third, with the exception of Calais, but in the loss of the great southern province which had remained in English hands ever since the marriage of its Duchess, Eleanor, to Henry the Second, and in the building up of France into a far greater power that it had ever been before.

Section II.—The Wars of the Roses, 1450—1471*

The ruinous issue of the great struggle with France roused England to a burst of fury against the wretched government to whose weakness and credulity it attributed its disasters. Suffolk was impeached, and murdered as he crossed the sea into exile. When the Bishop of Chichester was sent to pay the sailors at Portsmouth, and strove to put them off with less than their due, they fell on him and slew him. In Kent, the great manufacturing district of the day, seething with a busy population, and especially concerned with the French contests through the piracy of the Cinque Ports, where every house showed some spoil from the wars, the discontent broke into open revolt. The rising spread from Kent over Surrey and Sussex. A military levy of the yeomen of the three shires was organized; the insurgents were joined by more than a hundred esquires and gentlemen, and two great landowners of Sussex, the Abbot of Battle and the Prior of Lewes, openly favored their cause. John Cade, a soldier of some experience in the French wars, took the significant name of Mortimer, and placed himself at their head; and the army, now twenty thousand men strong, marched on Blackheath. The "Complaint of the Commons of Kent" which they laid before the Royal Council, is of high value in the light which it throws on the condition of the people. Not one of the demands touches on religious reform. The question of villeinage and serfage finds no place in the "Complaint" of 1450. In the seventy years which had intervened since the last peasant rising, villeinage had died naturally away before the progress of social change. The Statutes of Apparel, which from this time encumber the Statute-Book, show in their anxiety to curtail the dress of the laborer and the farmer the progress of these classes in comfort and wealth; and from the lan-

* *Authorities.*—No period, save the last, is scantier in historical authorities. We still possess William of Worcester, Fabyan, and the Crowland Continuator, and for the struggle between Warwick and Edward, the valuable narrative of "The Arrival of Edward IV.," edited for the Camden Society, which may be taken as the official account on the royal side. "The Paston Letters" (edited by Mr. Gairdner) are the first instance in English history of a family correspondence, and throw great light on the social history of the time. Cade's rising has been illustrated in two papers, lately reprinted, by Mr. Durrant Cooper. The Rolls of Parliament are, as before, of the highest value.

guage of these statutes themselves, it is plain that as wages rose both farmer and laborer went on clothing themselves better in spite of sumptuary provisions. With the exception of a demand for the repeal of the Statute of Laborers, the programme of the Commons was now not social, but political. The "Complaint" calls for administrative and economical reforms, for a change of ministry, a more careful expenditure of the royal revenue, and for the restoration of freedom of election, which had been broken in upon by the interference both of the Crown and the great landowners. The refusal of the Council to receive the "Complaint" was followed by a victory of the Kentish-men over the royal forces at Sevenoaks; the entry of the insurgents into London, coupled with the execution of Lord Say, the most unpopular of the royal ministers, broke the obstinacy of his colleagues. The "Complaint" was received, pardons were granted to all who had joined in the rising; and the insurgents dispersed to their homes. Cade, who had striven in vain to retain them in arms, sought to form a new force by throwing open the gaols; but his men quarrelled, and Cade himself was slain by the sheriff of Kent as he fled into Sussex. The "Complaint" was quietly laid aside. No attempt was made to redress the grievances which it stated, and the main object of popular hate, the Duke of Somerset, took his place at the head of the Royal Council.

Beaufort, Duke of Somerset, as the grandson of John of Gaunt and his mistress Catharine Swynford, was the representative of a junior branch of the House of Lancaster, whose claims to the throne Henry IV. had barred by a clause in the Act which legitimated their line, but whose hopes of the Crown were roused by the childlessness of Henry VI. He found a rival in the Duke of York, heir of the houses of York, of Clarence, and of Mortimer, who boasted of a double descent from Edward III. In addition to other claims which York as yet refrained from urging, he claimed as descendant of Edmund of Langley, Edward's fifth son, to be regarded as heir presumptive to the throne. Popular favor seems to have been on his side, but in 1453 the birth of the King's son promised to free the Crown from the turmoil of warring factions; Henry, however, at the same time sank into a state of idiocy which made his rule impossible, and York was appointed Protector

of the Realm. But on Henry's recovery the Duke of Somerset, who had been impeached and committed to the Tower by his rival, was restored to power, and supported with singular vigor and audacity by the Queen. York at once took up arms, and backed by the Earls of Salisbury and Warwick, the heads of the great House of Neville, he advanced with 3,000 men upon St. Albans, where Henry was encamped. A successful assault upon the town was crowned by the death of Somerset; and a return of the King's malady brought the renewal of York's protectorate. Henry's recovery, however, again restored the supremacy of the House of Beaufort, and after a temporary reconciliation between the two parties there was a fresh outbreak of war. Salisbury defeated Lord Audley at Bloreheath, and York with the two Earls raised his standard at Ludlow. The King marched rapidly on the insurgents, and a decisive battle was only averted by the desertion of a part of the Yorkist army and the disbanding of the rest. The Duke himself fled to Ireland, the Earls to Calais, while the Queen, summoning a Parliament at Coventry, pressed on their attainder. But the check, whatever its cause, had been merely a temporary one. In the following Midsummer the Earls again landed in Kent, and backed by a general rising of the county, entered London amidst the acclamations of its citizens. The royal army was defeated in a hard-fought action at Northampton, Margaret fled to Scotland, and Henry was left a prisoner in the hands of the Duke of York.

The position of York as heir presumptive to the crown by descent from Edmund of Langley had ceased with the birth of a son to Henry; but the victory of Northampton no sooner raised him to the supreme control of affairs than he ventured to assert the far more dangerous claims which he had secretly cherished, and to their consciousness of which was owing the bitter hostility of Henry and his Queen. As the descendant of Edmund of Langley he stood only next in succession to the House of Lancaster, but as the descendant of Lionel, the elder brother of John of Gaunt, he stood in strict hereditary right before it. We have already seen how the claims of Lionel had passed to the House of Mortimer: it was through Anne, the heiress of the Mortimers, who had wedded his father, that they passed to the Duke. There was, however, no constitutional ground for any limitation of the

right of Parliament to set aside an elder branch in favor of a younger, and in the Parliamentary Act which placed the House of Lancaster on the throne the claim of the House of Mortimer had been deliberately set aside. Possession, too, told against the Yorkist pretensions. To modern minds the best reply to their claim lay in the words used at a later time by Henry himself. "My father was King; his father also was King; I myself have worn the crown forty years from my cradle; you have all sworn fealty to me as your sovereign, and your fathers have done the like to mine. How then can my right be disputed?" Long and undisturbed possession, as well as a distinctly legal title by free vote of Parliament, was in favor of the House of Lancaster. But the persecution of the Lollards, the interference with elections, the odium of the war, the shame of the long misgovernment, told fatally against the weak and imbecile King, whose reign had been a long battle of contending factions. That the misrule had been serious was shown by the attitude of the commercial class. It was the rising of Kent, the great manufacturing district of the realm, which brought about the victory of Northampton. Throughout the struggle which followed, London and the great merchant towns were steady for the House of York. Zeal for the Lancastrian cause was found only in Wales, in northern England, and in the south-western shires. It was absurd to suppose that the shrewd traders of Cheapside were moved by an abstract question of hereditary right, or that the wild Welshmen believed themselves to be supporting the right of Parliament to regulate the succession. But it marks the power which Parliament had now gained that the Duke of York felt himself compelled to convene the two Houses, and to lay his claim before the Lords as a petition of right. Neither oaths nor the numerous Acts which had settled and confirmed the right to the crown in the House of Lancaster could destroy, he pleaded, his hereditary claim. The baronage received the petition with hardly concealed reluctance, and solved the question, as they hoped, by a compromise. They refused to dethone the King, but they had sworn no fealty to his child, and at Henry's death they agreed to receive the Duke as successor to the crown. But the open display of York's pretensions at once united the partisans of the royal House, and the deadly struggle

which received the name of the Wars of the Roses, from the white rose which formed the badge of the House of York and the red rose which was the cognizance of the House of Lancaster, began in the gathering of the North round Lord Clifford, and of the West round the new Duke of Somerset. York, who had hurried to meet the first with a far inferior force, was defeated and slain at Wakefield, and the passion of civil war broke fiercely out on the field. The Earl of Salisbury was hurried to the block, and the head of Duke Richard, crowned in mockery with a diadem of paper, is said to have been impaled on the walls of York. His second son, Lord Rutland, fell crying for mercy on his knees before Clifford. But Clifford's father had been the first to fall in the battle of St. Albans which opened the struggle. "As your father killed mine," cried the savage baron while he plunged his dagger in the young noble's breast, "I will kill you!" The brutal deed was soon to be avenged. Duke Richard's eldest son, Edward, Earl of March, hurried from the West, and, routing a body of Lancastrians at Mortimer's Cross, struck boldly upon London. A force of Kentishmen under the Earl of Warwick barred the march of the Lancastrian army on the capital, but after a desperate struggle at St. Albans the Yorkist forces broke under cover of night. An immediate advance of the conquerors might have decided the contest, but Queen Margaret paused to sully her victory by a series of bloody executions, and the rough northerners who formed the bulk of her army scattered to pillage, while Edward appeared before London. The citizens rallied at his call, and cries of "Long live King Edward" rang round the handsome young leader as he rode through the streets. A council of Yorkist lords, hastily summoned, resolved that the compromise agreed on in Parliament was at an end and that Henry of Lancaster had forfeited the throne. The final issue, however, now lay, not with Parliament, but with the sword. Disappointed of London, the Lancastrian army fell rapidly back on the North, and Edward hurried as rapidly in pursuit.

The two armies encountered one another at Towton Field, near Tadcaster. In the numbers engaged, as well as in the terrible obstinacy of the struggle, no such battle had been seen in England since the fight of Senlac. The armies numbered together nearly 120,000 men. The day had just broken

when the Yorkists advanced through a thick snowfall, and for six hours the battle raged with desperate bravery on either side. At one critical moment Warwick saw his men falter, and stabbing his horse before them, swore on the cross of his sword to win or die on the field. The battle was turned by the arrival of Norfolk with a fresh force. At last the Lancastrians gave way, a river in their rear turned the retreat into a rout, and the flight and carnage, for no quarter was given on either side, went on through the night and the morrow. Edward's herald counted more than 20,000 Lancastrian corpses on the field, and the losses of the conquerors were hardly less heavy. But their triumph was complete. The Earl of Northumberland was slain; the Earls of Devonshire and Wiltshire were taken and beheaded; the Duke of Somerset fled into exile. Henry himself with his Queen was forced to fly over the border and find a refuge in Scotland. The cause of the House of Lancaster was lost: and with the victory of Towton the crown of England passed to Edward of York. A vast bill of attainder wrapped in the same ruin and confiscation the nobles and gentry who still adhered to the House of Lancaster. The struggles of Margaret only served to bring fresh calamities on her adherents. A new rising in the North was crushed by the Earl of Warwick, and a legend which lights up the gloom of the time with a gleam of poetry told how the fugitive Queen, after escaping with difficulty from a troop of bandits, found a new brigand in the depths of the wood. With the daring of despair she confided to him her child. "I trust to your loyalty," she said, "the son of your King." Margaret and her child escaped over the border under the robber's guidance; but on the defeat of a new revolt in the battle of Hexham, Henry, after helpless wanderings, was betrayed into the hands of his enemies. His feet were tied to the stirrups, he was led thrice round the pillory, and then conducted as a prisoner to the Tower.

Ruined as feudalism really was by the decline of the baronage, the extinction of the greater houses, and the break-up of the great estates, which had been steadily going on, it had never seemed more powerful than in the years which followed Towton. Out of the wreck of the baronage a family which had always stood high amongst its fellows towered into unrivalled greatness. Lord Warwick was by descent Earl of

Salisbury, a son of the great noble whose support had been mainly instrumental in raising the House of York to the throne. He had doubled his wealth and influence by his acquisition of the Earldom of Warwick through a marriage with the heiress of the Beauchamps. His services to the Yorkists were munificently rewarded by the grant of vast estates from the confiscated lands of the Lancastrians, and by his elevation to the highest posts in the service of the State. He was captain of Calais, admiral of the fleet in the Channel, and Warden of the Western Marches. This personal power was backed by the power of the House of Neville, of which he was the head. The command of the northern border lay in the hand of his brother, Lord Montagu, who received as his share of the spoil the forfeited Earldom of Northumberland and the estates of his hereditary rivals, the Percys. A younger brother, George Neville, was raised to the see of York and the post of Lord Chancellor. Lesser rewards fell to his uncles, Lords Falconberg, Abergavenny, and Latimer. The vast power which such an accumulation of wealth and honors placed at the Earl's disposal was wielded with consummate ability. In outer seeming Warwick was the very type of the feudal baron. He could raise armies at his call from his own earldoms. Six hundred liveried retainers followed him to Parliament. Thousands of dependants feasted in his courtyard. But few men were really further from the feudal ideal. Active and ruthless warrior as he was, his enemies denied to the Earl the gift of personal daring. In war he was rather general than soldier. His genius in fact was not so much military as diplomatic; what he excelled in was intrigue, treachery, the contrivance of plots, and sudden desertions. And in the boy-king whom he had raised to the throne he met not merely a consummate general, but a politician whose subtlety and rapidity of conception was destined to leave a deep and enduring mark on the character of the monarchy itself. Edward was but nineteen at his accession, and both his kinship (for he was the King's cousin by blood) and his recent services rendered Warwick during the first three years of his reign all-powerful in the State. But the final ruin of Henry's cause in the battle of Hexham gave the signal for a silent struggle between the Earl and his young Sovereign. Edward's first step was to avow his union with the widow of a slain

Lancastrian, Dame Elizabeth Grey, at the very moment when Warwick was negotiating for him a French marriage. Her family, the Woodvilles, were raised to greatness as a counterpoise to the Nevilles; her father, Lord Rivers, became treasurer and constable; her son by the first marriage was betrothed to the heiress of the Duke of Exeter, whom Warwick sought for his nephew. Warwick's policy lay in a close connection with France; foiled in his first project, he now pressed for a marriage of the King's sister, Margaret, with a French prince, but in 1467, while he crossed the sea to treat with Louis, Edward availed himself of his absence to deprive his brother of the seals, and prepared to wed Margaret to the sworn enemy both of France and of Warwick, Charles the Bold, Duke of Burgundy. Warwick replied to Edward's challenge by a plot to rally the discontented Yorkists round the King's brother, the Duke of Clarence. Secret negotiations ended in the marriage of his daughter to Clarence; and a revolt which instantly broke out threw Edward into the hands of his great subject. But the bold scheme broke down. The Yorkist nobles demanded the King's liberation. Warwick could look for support only to the Lancastrians, but the Lancastrians demanded Henry's restoration as the price of their aid. Such a demand was fatal to the plan for placing Clarence on the throne, and Warwick was thrown back on a formal reconciliation with the King. A new rising broke out in the following spring in Lincolnshire. The King, however, was now ready for the strife. A rapid march to the north ended in the rout of the insurgents, and Edward turned on the instigators of the revolt. But Clarence and the Earl could gather no force to meet him. Yorkist and Lancastrian alike held aloof, and they were driven to flight. Calais, though held by Warwick's deputy, repulsed them from its walls, and the Earl's fleet was forced to take refuge in France, where the Burgundian connection of Edward secured his enemies the support of Louis the Eleventh. But the unscrupulous temper of the Earl was seen in the alliance which he at once concluded with the partisans of the House of Lancaster. On the promise of Queen Margaret to wed her son to his daughter Anne, Warwick engaged to restore the crown to the royal captive whom he had flung into the Tower; and choosing a moment when Edward was busy with a revolt in the North,

and when a storm had dispersed the Burgundian fleet which defended the Channel, he threw himself boldly on the English shore. His army grew as he pushed northward, and the desertion of Lord Montagu, whom Edward still trusted, drove the King in turn to seek shelter over sea. While Edward fled with a handful of adherents to beg help from Charles the Bold, Henry of Lancaster was again conducted from his prison to the throne, but the bitter hate of the party Warwick had so ruthlessly crushed found no gratitude for the "King Maker." His own conduct, as well as that of his party, when Edward again disembarked in the spring at Ravenspur, showed a weariness of the new alliance, quickened perhaps by their dread of Margaret, whose return to England was hourly expected. Passing through the Lancastrian districts of the North with a declaration that he waived all right to the crown and sought only his own hereditary dukedom, Edward was left unassailed by a force which Montagu had collected, and was joined on his march by his brother Clarence, who had throughout acted in concert with Warwick. Encamped at Coventry, the Earl himself contemplated a similar treason, but the coming of two Lancastrian leaders put an end to the negotiations. When Montagu joined his brother, Edward marched on London, followed by Warwick's army; its gates were opened by the perfidy of the Earl's brother, Archbishop Neville; and Henry of Lancaster passed anew to the Tower. The battle of Barnet, a medley of carnage and treachery which lasted three hours, ended with the fall of Warwick, who was charged with cowardly flight. Margaret had landed too late to bring aid to her great partisan, but the military triumph of Edward was completed by the skilful strategy with which he forced her army to battle at Tewkesbury, and by its complete overthrow. The Queen herself became a captive; her boy fell on the field, stabbed—as was affirmed—by the Yorkist lords after Edward had met his cry for mercy by a buffet from his gauntlet; and the death of Henry in the Tower crushed the last hopes of the House of Lancaster.

Section III.—The New Monarchy, 1471—1509.*

There are few periods in our annals from which we turn with such weariness and disgust as from the Wars of the Roses. Their savage battles, their ruthless executions, their shameless treasons, seem all the more terrible from the pure selfishness of the ends for which men fought, the utter want of all nobleness and chivalry in the struggle itself, of all great result in its close. But even while the contest was raging the cool eye of a philosophic statesman could find in it matter for other feelings than those of mere disgust. England presented to Philippe de Commines the rare spectacle of a land where, brutal as was the civil strife, "there are no buildings destroyed or demolished by war, and where the mischief of it falls on those who make the war." The ruin and bloodshed were limited, in fact, to the great lords and their feudal retainers. Once or twice indeed, as at Towton, the towns threw themselves into the struggle, but for the most part the trading and agricultural classes stood wholly apart from it. Slowly but surely the foreign commerce of the country, hitherto conducted by the Italian, the Hanse merchant, or the trader of Catalonia or southern Gaul, was passing into English hands. English merchants were settled at Florence and at Venice. English merchant ships appeared in the Baltic. The first faint upgrowth of manufactures was seen in a crowd of protective statutes which formed a marked feature in the legislation of Edward the Fourth. The general tranquillity of the country at large, while the baronage was dashing itself to pieces in battle after battle, was shown by the remarkable fact that justice remained wholly undisturbed. The law courts sate at Westminster. The judges rode on circuit as of old. The system of jury-trial took more and more its modern form by the separation of the

* *Authorities.*—Edward V. is the subject of a work attributed to Sir Thomas More, and which almost certainly derives much of its information from Archbishop Morton. Whatever its historical worth may be, it is remarkable in its English form as the first historical work of any literary value which we possess written in our modern prose. The "Letters and Papers of Richard III. and Henry VII.," some "Memorials of Henry VII.," including his life by Bernard André of Toulouse, and a volume of "Materials" for a history of his reign have been edited for the Rolls Series. A biography of Henry is among the works of Lord Bacon. Halle's Chronicle extends from Henry IV. to Henry VIII. Miss Halstead, in her "Life of Richard III.," has elaborately illustrated a reign of some constitutional importance. For Caxton, see the biography by Mr. Blades.

jurors from the witnesses. But if the common view of England during these Wars as a mere chaos of treason and bloodshed is a false one, still more false is the common view of the pettiness of their result. The Wars of the Roses did far more than ruin one royal house or set up another on the throne. If they did not utterly destroy English freedom, they arrested its progress for more than a hundred years. They found England, in the words of Commines, "among all the world's lordships of which I have knowledge, that where the public weal is best ordered, and where least violence reigns over the people." A King of England—the shrewd observer noticed—"can undertake no enterprise of account without assembling his Parliament, which is a thing most wise and holy, and therefore are these Kings stronger and better served" than the despotic sovereigns of the Continent. The English kingship, as a judge, Sir John Fortescue, could boast when writing at this time, was not an absolute but a limited monarchy; the land was not a land where the will of the prince was itself the law, but where the prince could neither make laws nor impose taxes save by his subjects' consent. At no time had Parliament played so constant and prominent a part in the government of the realm. At no time had the principles of constitutional liberty seemed so thoroughly understood and so dear to the people at large. The long Parliamentary contest between the Crown and the two Houses since the days of Edward the First had firmly established the great securities of national liberty—the right of freedom from arbitrary taxation, from arbitrary legislation, from arbitrary imprisonment, and the responsibility of even the highest servants of the Crown to Parliament and to the law. But with the close of the struggle for the succession this liberty suddenly disappears. We enter on an epoch of constitutional retrogression in which the slow work of the age that went before it was rapidly undone. Parliamentary life was almost suspended, or was turned into a mere form by the overpowering influence of the Crown. The legislative powers of the two Houses were usurped by the royal Council. Arbitrary taxation reappeared in benevolences and forced loans. Personal liberty was almost extinguished by a formidable spy system and by the constant practice of arbitrary imprisonment. Justice was degraded by the prodigal use of bills of attainder, by the wide extension of the judicial power of the Royal Council, by the servility of judges, by the coercion of juries. So vast and sweeping

was the change that to careless observers of a later day the constitutional monarchy of the Edwards and the Henrys seemed suddenly to have transformed itself under the Tudors into a despotism as complete as the despotism of the Turk. Such a view is no doubt exaggerated and unjust. Bend and strain the law as he might, there never was a time when the most wilful of English rulers failed to own the restraints of law; and the obedience of the most servile among English subjects lay within bounds, at once political and religious, which no theory of King-worship could bring them to overpass. But even if we make these reserves, the character of the Monarchy from the time of Edward the Fourth to the time of Elizabeth remains something strange and isolated in our history. It is hard to connect the kingship of the old English, of the Norman, the Angevin, or the Plantagenet Kings, with the kingship of the House of York or of the House of Tudor.

If we seek a reason for so sudden and complete a revolution, we find it in the disappearance of that organization of society in which our constitutional liberty had till now found its security. Freedom had been won by the sword of the Baronage. Its tradition had been watched over by the jealousy of the Church. The new class of the Commons which had grown from the union of the country squire and the town trader was widening its sphere of political activity as it grew. But at the close of the Wars of the Roses these older checks no longer served as restraints upon the action of the Crown. The baronage had fallen more and more into decay. The Church lingered helpless and perplexed, till it was struck down by Thomas Cromwell. The traders and the smaller proprietors sank into political inactivity. On the other hand, the Crown, which only fifty years before had been the sport of every faction, towered into solitary greatness. The old English kingship, limited by the forces of feudalism or of the religious sanctions wielded by the priesthood, or by the progress of constitutional freedom, faded suddenly away, and in its place we see, all-absorbing and unrestrained, the despotism of the new Monarchy. Revolutionary as the change was, however, we have already seen in their gradual growth the causes which brought it about. The social organization from which our political constitution had hitherto sprung and on which it still rested had been silently sapped by the progress of industry, by the growth of spiritual and intellectual enlightenment, and by changes in the art

of war. Its ruin was precipitated by the new attitude of men towards the Church, by the disfranchisement of the Commons, and by the decline of the Baronage. Of the great houses some were extinct, others lingered only in obscure branches which were mere shadows of their former greatness. With the exception of the Poles, the Stanleys, and the Howards, themselves families of recent origin, hardly a fragment of the older baronage interfered from this time in the work of government. Neither the Church nor the smaller proprietors of the country, who with the merchant classes formed the Commons, were ready to take the place of the ruined nobles. Imposing as the great ecclesiastical body still seemed from the memories of its past, its immense wealth, its tradition of statesmanship, it was rendered powerless by a want of spiritual enthusiasm, by a moral inertness, by its antagonism to the deeper religious convictions of the people, and its blind hostility to the intellectual movement which was beginning to stir the world. Somewhat of their old independence lingered indeed among the lower clergy and the monastic orders, but it was through its prelates that the Church exercised a directly political influence, and these showed a different temper from the clergy. Driven by sheer need, by the attack of the barons on their temporal possessions, and of the Lollards on their spiritual authority, into dependence on the Crown, they threw their weight on the side of the King with the simple view of averting by means of the Monarchy the pillage of the Church. But in any wider political sense the influence of the body to which they belonged was insignificant. It is less obvious at first sight why the Commons should share the political ruin of the Church and the Lords, for the smaller county proprietors were growing fast, both in wealth and numbers, while the burgess class, as we have seen, was deriving fresh riches from the development of trade. But the result of the narrowing of the franchise and of the tampering with elections was now felt in the political insignificance of the Lower House. Reduced by these measures to a virtual dependence on the baronage, it fell with the fall of the class to which it looked for guidance and support. And while its rival forces disappeared, the Monarchy stood ready to take their place. Not only indeed were the churchman, the squire, and the burgess powerless to vindicate liberty against the Crown, but the very interests of self-preservation led them at this moment to lay freedom at its feet. The Church still trembled at the progress of

heresy. The close corporations of the towns needed protection for their privileges. The landowner shared with the trader a profound horror of the war and disorder which they had witnessed, and an almost reckless desire to intrust the Crown with any power which would prevent its return. But above all, the landed and moneyed classes clung passionately to the Monarchy, as the one great force left which could save them from social revolt. The rising of the commons of Kent shows that the troubles against which the Statutes of Laborers had been directed still remained as a formidable source of discontent. The great change in the character of agriculture indeed, which we have before described, the throwing together of the smaller holdings, the diminution of tillage, the increase of pasture lands, had tended largely to swell the numbers and turbulence of the floating labor class. The riots against "enclosures," of which we first hear in the time of Henry the Sixth, and which became a constant feature of the Tudor period, are indications not only of a constant strife going on in every quarter between the landowner and the smaller peasant class, but of a mass of social discontent which was constantly seeking an outlet in violence and revolution. And at this moment the break-up of the military households of the nobles, and the return of wounded and disabled soldiers from the wars, added a new element of violence and disorder to the seething mass. It was in truth this social danger which lay at the root of the Tudor despotism. For the proprietary classes the repression of the poor was a question of life and death. Employer and proprietor were ready to surrender freedom into the hands of the one power which could preserve them from social anarchy. It was to the selfish panic of the landowners that England owed the Statute of Laborers and its terrible heritage of pauperism. It was to the selfish panic of both landowner and merchant that she owed the despotism of the Monarchy.

The founder of the new Monarchy was Edward the Fourth. As a mere boy he showed himself among the ablest and the most pitiless of the warriors of the civil war. In the first flush of manhood he looked on with a cool ruthlessness while gray-haired nobles were hurried to the block. In his later race for power he had shown himself more subtle in his treachery than even Warwick himself. His triumph was no sooner won however than the young King seemed to abandon himself to a voluptuous indolence, to revels with the city-wives of London and the caresses of

mistresses like Jane Shore. Tall in stature and of singular beauty, his winning manners and gay carelessness of bearing secured him a popularity which had been denied to nobler kings. But his indolence and gayety were mere veils beneath which Edward shrouded a profound political ability. No one could contrast more utterly in outward appearance with the subtle sovereigns of his time, with Louis the Eleventh or Ferdinand of Aragon, but his work was the same as theirs, and it was done as completely. While jesting with aldermen, or dallying with his mistresses, or idling over the new pages from the printing-press at Westminster, Edward was silently laying the foundations of an absolute rule. The almost total discontinuance of Parliamentary life was in itself a revolution. Up to this moment the two Houses had played a part which became more and more prominent in the government of the realm. Under the first two Kings of the House of Lancaster Parliament had been summoned almost every year. Not only had the right of self-taxation and initiation of laws been yielded explicitly to the Commons, but they had interfered with the administration of the State, had directed the application of subsidies, and called royal ministers to account by repeated instances of impeachment. Under Henry the Sixth an important step in constitutional progress had been made by abandoning the old form of presenting the requests of the Parliament in the form of petitions which were subsequently moulded into statutes by the Royal Council; the statute itself, in its final form, was now presented for the royal assent, and the Crown was deprived of its former privilege of modifying it. But with the reign of Edward the Fourth not only does this progress cease, but the very action of Parliament itself comes almost to an end. For the first time since the days of John not a single law which promoted freedom or remedied the abuses of power was even proposed. The necessity for summoning the two Houses had, in fact, been removed by the enormous tide of wealth which the confiscations of the civil war poured into the royal treasury. In the single bill of attainder which followed the victory of Towton, twelve great nobles and more than a hundred knights and squires were stripped of their estates to the King's profit. It was said that nearly a fifth of the land had passed into the royal possession at one period or another of the civil war. A grant of the customs was given to the King for life. Edward added to his resources by trading on a vast scale.

The royal ships, freighted with tin, wool, and cloth, made the name of the merchant-king famous in the ports of Italy and Greece. The enterprises he planned against France, though frustrated by the refusal of Charles of Burgundy to co-operate with him in them, afforded a fresh financial resource; and the subsidies granted for a war which never took place swelled the royal exchequer. But the pretext of war enabled Edward not only to increase his hoard, but to deal a deadly blow at the liberty which the Commons had won. Setting aside the usage of contracting loans by the authority of Parliament, Edward called before him the merchants of London and requested from each a gift or "benevolence," in proportion to the royal needs. The exaction was bitterly resented even by the classes with whom the King had been most popular, but for the moment resistance was fruitless, and the system of "benevolence" was soon to be developed into the forced loans of Wolsey and of Charles the First. It was to Edward that his Tudor successors owed the introduction of an elaborate spy system, the use of the rack, and the practice of interference with the purity of justice. In the history of intellectual progress alone his reign takes a brighter color and the founder of a new despotism presents a claim to our regard as the patron of Caxton.

Literature indeed seemed at this moment to have died as utterly as freedom itself. The genius of Chaucer, and of the one or more poets whose works have been confounded with Chaucer's, defied for a while the pedantry, the affectation, the barrenness of their age; but the sudden close of this poetic outburst left England to a crowd of poetasters, compilers, scribblers of interminable moralities, rimers of chronicles, and translators from the worn-out field of French romance. Some faint trace of the liveliness and beauty of older models lingers among the heavy platitudes of Gower, but even this vanished from the didactic puerilities, the prosaic commonplaces, of Occleve and Lydgate. The literature of the Middle Ages was dying out with the Middle Ages themselves; in letters as in life their thirst for knowledge had spent itself in the barren mazes of the scholastic philosophy, their ideal of warlike nobleness faded away before the gaudy travesty of a spurious chivalry, and the mystic enthusiasm of their devotion shrank at the touch of persecution into a narrow orthodoxy and a flat morality. The clergy, who had concentrated in themselves the intellectual effort of the older

time, were ceasing to be an intellectual class at all. The monasteries were no longer seats of learning. "I found in them," said Poggio, an Italian traveller twenty years after Chaucer's death, "men given up to sensuality in abundance, but very few lovers of learning, and those of a barbarous sort, skilled more in quibbles and sophisms than in literature." The erection of colleges, which was beginning, failed to arrest the quick decline of the universities both in the numbers and learning of their students. Those at Oxford amounted to only a fifth of the scholars who had attended its lectures a century before, and "Oxford Latin" became proverbial for a jargon in which the very tradition of grammar had been lost. All literary production was nearly at an end. Historical composition lingered on indeed in compilations of extracts from past writers, such as make up the so-called works of Walsingham, in jejune monastic annals, or worthless popular compendiums. But the only real trace of mental activity is to be found in the numerous treatises on alchemy and magic, on the elixir of life or the philosopher's stone, a fungous growth which most unequivocally witnesses to the progress of intellectual decay. On the other hand, while the older literary class was dying out, a glance beneath the surface shows us the stir of a new interest in knowledge among the masses of the people itself. The correspondence of the Paston family, which has been happily preserved, not only displays a fluency and vivacity as well as a grammatical correctness which would have been impossible in familiar letters a few years before, but shows country squires discussing about books and gathering libraries. The very character of the authorship of the time, its love of compendiums and abridgments of the scientific and historical knowledge of its day, its dramatic performances or mysteries, the commonplace morality of its poets, the popularity of its rimed chronicles, are additional proofs that literature was ceasing to be the possession of a purely intellectual class and was beginning to appeal to the people at large. The increased use of linen paper in place of the costlier parchment helped in the popularization of letters. In no former age had finer copies of books been produced; in none had so many been transcribed. This increased demand for their production caused the processes of copying and illuminating manuscripts to be transferred from the scriptoria of the religious houses into the hands of trade-gilds, like the Gild of St. John at Bruges, or the

Brothers of the Pen at Brussels. It was, in fact, this increase of demand for books, pamphlets, or fly-sheets, especially of a grammatical or religious character, in the middle of the fifteenth century that brought about the introduction of printing. We meet with it first in rude sheets simply struck off from wooden blocks, "block-books" as they are now called, and later on in works printed from separate and movable types. Originating at Maintz with the three famous printers, Gutenberg, Fust, and Schœffer, the new process travelled southward to Strasburg, crossed the Alps to Venice, where it lent itself through the Aldi to the spread of Greek literature in Europe, and then floated down the Rhine to the towns of Flanders. It was probably at the press of Colard Mansion, in a little room over the porch of St. Donat's at Bruges, that Caxton learnt the art which he was the first to introduce into England.

A Kentish boy by birth, but apprenticed to a London mercer, William Caxton had already spent thirty years of his manhood in Flanders, as Governor of the English gild of Merchant Adventurers there, when we find him engaged as copyist in the service of Edward's sister, Duchess Margaret of Burgundy. But the tedious process of copying was soon thrown aside for the new art which Colard Mansion had introduced into Bruges. "For as much as in the writing of the same," Caxton tells us in the preface to his first printed work, the Tales of Troy, "my pen is worn, my hand weary and not steadfast, mine eyes dimmed with over much looking on the white paper, and my courage not so prone and ready to labor as it hath been, and that age creepeth on me daily and feebleth all the body, and also because I have promised to divers gentlemen and to my friends to address to them as hastily as I might the said book, therefore I have practised and learned at my great charge and dispense to ordain this said book in print after the manner and form as ye may see, and is not written with pen and ink as other books be, to the end that every man may have them at once, for all the books of this story here emprynted as ye see were begun in one day, and also finished in one day." The printing-press was the precious freight he brought back to England, after an absence of five-and-thirty years. Through the next fifteen, at an age when other men look for ease and retirement, we see him plunging with characteristic energy into his new occupation. His "red pale," or heraldic shield marked with a red bar down

the middle, invited buyers to the press established in the Almonry at Westminster, a little enclosure containing a chapel and almshouses near the west front of the church, where the alms of the abbey were distributed to the poor. "If it please any man, spiritual or temporal," runs his advertisement, "to buy any pyes of two or three commemorations of Salisbury all emprynted after the form of the present letter, which be well and truly correct, let him come to Westminster into the Almonry at the red pale, and he shall have them good chepe." He was a practical man of business, as this advertisement shows, no rival of the Venetian Aldi or of the classical printers of Rome, but resolved to get a living from his trade, supplying priests with service books, and preachers with sermons, furnishing the clerk with his "Golden Legend," and knight and baron with "joyous and pleasant histories of chivalry." But while careful to win his daily bread, he found time to do much for what of higher literature lay fairly to hand. He printed all the English poetry of any moment which was then in existence. His reverence for "that worshipful man, Geoffry Chaucer," who "ought to be eternally remembered," is shown not merely by his edition of the "Canterbury Tales," but by his reprint of them when a purer text of the poem offered itself. The poems of Lydgate and Gower were added to those of Chaucer. The Chronicle of Brut and Higden's "Polychronicon" were the only available works of an historical character then existing in the English tongue, and Caxton not only printed them but himself continued the latter up to his own time. A translation of Boethius, a version of the Æneid from the French, and a tract or two of Cicero, were the stray first-fruits of the classical press in England.

Busy as was Caxton's printing-press, he was even busier as a translator than as a printer. More than four thousand of his printed pages are from works of his own rendering. The need of these translations shows the popular drift of literature at the time; but keen as the demand seems to have been, there is nothing mechanical in the temper with which Caxton prepared to meet it. A natural, simple-hearted literary taste and enthusiasm, especially for the style and forms of language, breaks out in his curious prefaces. "Having no work in hand," he says in the preface to his Æneid, "I sitting in my study where as lay many divers pamphlets and books, happened that to my hand came a little book in French, which late was translated out of

Latin by some noble clerk of France—which book is named Eneydos, and made in Latin by that noble poet and great clerk Vergyl—in which book I had great pleasure by reason of the fair and honest termes and wordes in French which I never saw to-fore-like, none so pleasant nor so well-ordered, which book as me seemed should be much requisite for noble men to see, as well for the eloquence as the histories; and when I had advised me to this said book I deliberated and concluded to translate it into English, and forthwith took a pen and ink and wrote a leaf or twain." But the work of translation involved a choice of English which made Caxton's work important in the history of our language. He stood between two schools of translation, that of French affectation and English pedantry. It was a moment when the character of our literary tongue was being settled, and it is curious to see in his own words the struggle over it which was going on in Caxton's time. "Some honest and great clerks have been with me and desired me to write the most curious terms that I could find;" on the other hand, "some gentlemen of late blamed me, saying that in my translations I had over many curious terms which could not be understood of common people, and desired me to use old and homely terms in my translations." "Fain would I please every man," comments the good-humored printer, but his sturdy sense saved him alike from the temptations of the court and the schools. His own taste pointed to English, but "to the common terms that be daily used" rather than to the English of his antiquarian advisers. "I took an old book and read therein, and certainly the English was so rude and broad I could not well understand it," while the Old-English charters which the Abbot of Westminster lent as models from the archives of his house seemed "more like to Dutch than to English." On the other hand, to adopt current phraseology was by no means easy at a time when even the speech of common talk was in a state of rapid flux. "Our language now used varieth far from that which was used and spoken when I was born." Not only so, but the tongue of each shire was still peculiar to itself, and hardly intelligible to men of another county. "Common English that is spoken in one shire varieth from another so much, that in my days happened that certain merchants were in a ship in Thames for to have sailed over the sea into

Zealand, and for lack of wind they tarried at Foreland, and went on land for to refresh them. And one of them, named Sheffield, a mercer, came into a house and asked for meat, and especially he asked them after eggs. And the good wife answered that she could speak no French. And the merchant was angry, for he also could speak no French, but would have had eggs, but she understood him not. And then at last another said he would have eyren, then the good wife said she understood him well. Lo! what should a man in these days now write," adds the puzzled printer, "eggs or eyren? certainly it is hard to please every man by cause of diversity and change of language." His own mother-tongue too was that of "Kent in the Weald, where I doubt not is spoken as broad and rude English as in any place in England," and coupling this with his long absence in Flanders, we can hardly wonder at the confession he makes over his first translation, that "when all these things came to fore me, after that I had made and written a five or six quires, I fell in despair of this work and purposed never to have continued therein, and the quires laid apart, and in two years after labored no more in this work."

He was still, however, busy translating when he died. All difficulties, in fact, were lightened by the general interest which his labors aroused. When the length of the "Golden Legend" makes him "half desperate to have accomplished it" and ready to "lay it apart," the Earl of Arundel solicits him in nowise to leave it and promises a yearly fee of a buck in summer and a doe in winter, once it were done. "Many noble and divers gentlemen of this realm came and demanded many and often times wherefore I have not made and imprinted the noble history of the 'San Graal.'" We see his visitors discussing with the sagacious printer the historic existence of Arthur. Duchess Margaret of Somerset lent him her "Blanchardine and Eglantine;" an Archdeacon of Colchester brought him his translation of the work called "Cato;" a mercer of London pressed him to undertake the "Royal Book" of Philip le Bel. The Queen's brother, Earl Rivers, chatted with him over his own translation of the "Sayings of the Philosophers." Even kings showed their interest in his work; his "Tully" was printed under the patronage of Edward the Fourth, his "Order of Chivalry"

dedicated to Richard the Third, his "Facts of Arms" published at the desire of Henry the Seventh. The fashion of large and gorgeous libraries had passed from the French to the English princes of his day: Henry the Sixth had a valuable collection of books; that of the Louvre was seized by Duke Humphrey of Gloucester, and formed the basis of the fine library which he presented to the University of Oxford. Great nobles took an active and personal part of the literary revival. The warrior, Sir John Fastolf, was a well-known lover of books. Earl Rivers was himself one of the authors of the day; he found leisure in the intervals of pilgrimages and politics to translate the "Sayings of the Philosophers" and a couple of religious tracts for Caxton's press. A friend of far greater intellectual distinction, however, than these was found in John Tiptoft, Earl of Worcester. He had wandered during the reign of Henry the Sixth in search of learning to Italy, had studied at her universities, and become a teacher at Padua, where the elegance of his Latinity drew tears from the most learned of the Popes, Pius the Second, better known as Æneas Sylvius. Caxton can find no words warm enough to express his admiration of one "which in his time flowered in virtue and cunning, to whom I know none like among the lords of the temporality in science and moral virtue." But the ruthlessness of the Renascence appeared in Tiptoft side by side with its intellectual vigor, and the fall of one whose cruelty had earned him the surname of "the Butcher" even amidst the horrors of civil war was greeted with sorrow by none but the faithful printer. "What great loss was it," he says in a preface long after his fall, "of that noble, virtuous, and well-disposed lord; when I remember and advertise his life, his science, and his virtue, me thinketh (God not displeased) over great a loss of such a man, considering his estate and cunning."

Among the nobles who encouraged the work of Caxton we have already seen the figure of the King's youngest brother, Richard, Duke of Gloucester. Ruthless and subtle as Edward himself, the Duke at once came to the front with a scheme of daring ambition when the succession of a boy of thirteen woke again the fierce rivalries of the Court. On the King's death Richard hastened to secure the person of his nephew, Edward the Fifth, to overthrow the power of the

Queen's family, and to receive from the Council the office of Protector of the realm. Little more than a month had passed, when suddenly entering the Council chamber, he charged Lord Hastings, the chief adviser of the late King and loyal adherent of his sons, with sorcery and designs upon his life. As he dashed his hand upon the table the room was filled with soldiers. "I will not dine," said the Duke, addressing Hastings, "till they have brought me your head," and the powerful minister was hurried to instant execution in the court-yard of the Tower. The Archbishop of York and the Bishop of Ely were thrown into prison, and every check on Richard's designs was removed. Only one step remained to be taken, and two months after his brother's death the Duke consented after some show of reluctance to receive a petition presented by a body of lords and others in the name of the three estates, which, setting aside Edward's children as the fruit of an unlawful marriage and those of Clarence as disabled by his attainder, besought him to take the office and title of King. His young nephews, Edward V. and his brother the Duke of York, were flung into the Tower, and there murdered, as was alleged, by their uncle's order; while the Queen's brother and son, Lord Rivers and Sir Richard Grey, were hurried to execution. Morton, the Bishop of Ely, imprisoned under Buckingham in Wales, took advantage of the disappearance of the two boys to found a scheme which was to unite the discontented Yorkists with what remained of the Lancastrian party, and to link both bodies in a wide conspiracy. All the descendants of Henry IV. had passed away, but the line of John of Gaunt still survived. The Lady Margaret Beaufort, the last representative of the House of Somerset, had married the Earl of Richmond, Edmund Tudor, and become the mother of Henry Tudor. In the act which legitimated the Beauforts an illegal clause had been inserted by Henry IV., which barred their succession to the crown; but as the last remaining scion of the line of Lancaster Henry's claim was acknowledged by the partisans of his House, and he had been driven to seek a refuge in Britanny from the jealous hostility of the Yorkist sovereigns. Morton's plan was the marriage of Henry Tudor with Elizabeth, the daughter and heiress of Edward IV., and with Buckingham's aid a formidable revolt was organized. The outbreak was quickly put

down. But daring as was Richard's natural temper, it was not to mere violence that he trusted in his seizure of the throne. During his brother's reign he had watched keenly the upgrowth of public discontent as the new policy of the monarchy developed itself, and it was as the restorer of its older liberties that he appealed for popular support. "We be determined," said the citizens of London in a petition to the King, "rather to adventure and to commit us to the peril of our lives and jeopardy of death, than to live in such thraldom and bondage as we have lived long time heretofore, oppressed and injured by extortions and new impositions against the laws of God and man and the liberty and laws of this realm, wherein every Englishman is inherited." Richard met the appeal by again convoking Parliament, which, as we have seen, had been all but discontinued under Edward, and by sweeping measures of reform. In the one session of his brief reign the practice of extorting money by "benevolences" was declared illegal, while grants of pardons and remission of forfeitures reversed in some measure the policy of terror by which Edward at once held the country in awe and filled his treasury. Numerous statutes broke the slumbers of Parliamentary legislation. A series of mercantile enactments strove to protect the growing interests of English commerce. The King's love of literature showed itself in the provision that no statutes should act as a hindrance "to any artificer or merchant stranger, of what nation or country he be, for bringing unto this realm or selling by retail or otherwise of any manner of books, written or imprinted." His prohibition of the iniquitous seizure of goods before conviction of felony, which had prevailed during Edward's reign, his liberation of the bondmen who still remained unenfranchised on the royal domain, and his religious foundations, show Richard's keen anxiety to purchase a popularity in which the bloody opening of his reign might be forgotten. But as the news of the royal children's murder slowly spread, the most pitiless stood aghast at this crowning deed of blood. The pretence of constitutional rule, too, was soon thrown off, and a levy of benevolences in defiance of the statute which had just been passed woke general indignation. The King felt himself safe; he had even won the Queen-mother's consent to his marriage with Elizabeth; and Henry, alone and in exile, seemed a small danger.

But a wide conspiracy at once revealed itself when Henry landed at Milford Haven, and advanced through Wales. He no sooner encountered the royal army at Bosworth Field in Leicestershire than treachery decided the day. Abandoned ere the battle began by a division of his forces under Lord Stanley, and as it opened by a second body under the Earl of Northumberland, Richard dashed, with a cry of "Treason, Treason," into the thick of the fight. In the fury of his despair he had already flung the Lancastrian standard to the ground and hewed his way into the very presence of his rival, when he fell overpowered by numbers, and the crown which he had worn, and which was found as the struggle ended lying near a hawthorn bush, was placed on the head of the conqueror.

With the accession of Henry the Seventh ended the long bloodshed of the civil wars. The two warring lines were united by his marriage with Elizabeth: his only dangerous rivals were removed by the successive deaths of the nephews of Edward the Fourth, John de la Pole, Earl of Lincoln, a son of Edward's sister, who had been acknowledged as his successor by Richard the Third; and the Earl of Warwick, a son of Edward's brother the Duke of Clarence, and next male heir of the Yorkist line. Two remarkable impostors succeeded for a time in exciting formidable revolts, Lambert Simnel, under the name of the Earl of Warwick, and Perkin Warbeck, who personated the Duke of York, the second of the children murdered in the Tower. Defeat, however, reduced the first to the post of scullion in the royal kitchen; and the second, after far stranger adventures, and the recognition of his claims by the Kings of Scotland and France, as well as by the Duchess-Dowager of Burgundy, whom he claimed as his aunt, was captured and four years later hanged at Tyburn. Revolt only proved more clearly the strength which had been given to the New Monarchy by the revolution which had taken place in the art of war. The introduction of gunpowder had ruined feudalism. The mounted and heavily-armed knight gave way to the meaner footman. Fortresses which had been impregnable against the attacks of the Middle Ages crumbled before the new artillery. Although gunpowder had been in use as early as Crécy, it was not till the accession of the House of Lancaster that it was really brought into effective

employment as a military resource. But the revolution in warfare was immediate. The wars of Henry the Fifth were wars of sieges. The "Last of the Barons," as Warwick has picturesquely been styled, relied mainly on his train of artillery. It was artillery that turned the day at Barnet and Tewkesbury, and that gave Henry the Seventh his victory over the formidable dangers which assailed him. The strength which the change gave to the crown was, in fact, almost irresistible. Throughout the Middle Ages the call of a great baron had been enough to raise a formidable revolt. Yeomen and retainers took down the bow from their chimney corner, knights buckled on their armor, and in a few days an army threatened the throne. But without artillery such an army was now helpless, and the one train of artillery in the kingdom lay at the disposal of the King. It was the consciousness of his strength which enabled the new sovereign to quietly resume the policy of Edward the Fourth. He was forced, indeed, by the circumstances of his descent to base his right to the throne on a Parliamentary title. Without reference either to the claim of blood or conquest, the Houses enacted simply "that the inheritance of the Crown should be, rest, remain, and abide in the most royal person of their sovereign lord, King Henry the Seventh, and the heirs of his body lawfully ensuing." But the policy of Edward was faithfully followed, and Parliament was but twice convened during the last thirteen years of Henry's reign. The chief aim, indeed, of the King was the accumulation of a treasure which would relieve him of the need of ever appealing for its aid. Subsidies granted for the support of wars which Henry evaded formed the base of a royal treasure, which was swelled by the revival of dormant claims of the crown, by the exaction of fines for the breach of forgotten tenures, and by a host of petty extortions. A dilemma of his favorite minister, which received the name of "Morton's fork," extorted gifts to the exchequer from men who lived handsomely on the ground that their wealth was manifest, and from those who lived plainly on the plea that economy had made them wealthy. Still greater sums were drawn from those who were compromised in the revolts which checkered the King's rule. So successful were these efforts that at the end of his reign Henry bequeathed a hoard of two millions to his successor. The same imitation of

Edward's policy was seen in Henry's civil government. Broken as was the strength of the baronage, there still remained lords whom the new monarch watched with a jealous solicitude. Their power lay in the hosts of disorderly retainers who swarmed round their houses, ready to furnish a force in case of a revolt, while in peace they became centres of outrage and defiance to the law. Edward had ordered the dissolution of these military households in his Statute of Liveries, and the statute was enforced by Henry with the utmost severity. On a visit to the Earl of Oxford, one of the most devoted adherents of the Lancastrian cause, the King found two long lines of liveried retainers drawn up to receive him. "I thank you for your good cheer, my Lord," said Henry as they parted, "but I may not endure to have my laws broken in my sight. My attorney must speak with you." The Earl was glad to escape with a fine of £10,000. It was with a special view to the suppression of this danger that Henry employed the criminal jurisdiction of the Royal Council. He appointed a committee of his Council as a regular court, to which the place where it usually sat gave the name of the Court of Star Chamber. The King's aim was probably little more than a purpose to enforce order on the land by bringing the great nobles before his own judgment-seat; but the establishment of the court as a regular and no longer an exceptional tribunal, whose traditional powers were confirmed by Parliamentary statute, and where the absence of a jury cancelled the prisoner's right to be tried by his peers, furnished his son with his readiest instrument of tyranny. But though the drift of Henry's policy was steady in the direction of despotism, his temper seemed to promise the reign of a poetic dreamer rather than of a statesman. The spare form, the sallow face, the quick eye, the shy, solitary humor broken by outbursts of pleasant converse or genial sarcasm, told of an inner concentration and enthusiasm. His tastes were literary and artistic; he was a patron of the new printing-press, a lover of books and of art. But life gave Henry little leisure for dreams or culture. Wrapt in schemes of foreign intrigue, struggling with dangers at home, he could take small part in the one movement which stirred England during his reign, the great intellectual revolution which bears the name of the Revival of Letters.

Section IV.—The New Learning, 1509—1520.*

Great as were the issues of Henry's policy, it shrinks into littleness if we turn from it to the weighty movements which were now stirring the minds of men. The world was passing through changes more momentous than any it had witnessed since the victory of Christianity and the fall of the Roman Empire. Its physical bounds were suddenly enlarged. The discoveries of Copernicus revealed to man the secret of the universe. Portuguese mariners doubled the Cape of Good Hope and anchored their merchant fleets in the harbors of India. Columbus crossed the untraversed ocean to add a New World to the Old. Sebastian Cabot, starting from the port of Bristol, threaded his way among the icebergs of Labrador. This sudden contact with new lands, new faiths, new races of men quickened the slumbering intelligence of Europe into a strange curiosity. The first book of voyages that told of the Western World, the Travels of Amerigo Vespucci, were soon in "everybody's hands." The "Utopia" of More, in its wide range of speculation on every subject of human thought and action, tells us how roughly and utterly the narrowness and limitation of human life had been broken up. The capture of Constantinople by the Turks, and the flight of its Greek scholars to the shores of Italy, opened anew the science and literature of the older world at the very hour when the intellectual energy of the Middle Ages had sunk into exhaustion. The exiled Greek scholars were welcomed in Italy, and Florence, so long the home of freedom and of art, became the home of an intellectual revival. The poetry of Homer, the drama of Sophocles, the philosophy of Aristotle and of Plato woke again to life beneath the shadow of the mighty dome with which Brunelleschi had just crowned the

* *Authorities.*—The general literary history of this period is fully and accurately given by Mr. Hallam ("Literature of Europe"), and in a confused but interesting way by Warton ("History of English Poetry"). The most accessible edition of the typical book of the Revival, More's "Utopia," is the Elizabethan translation, published by Mr. Arber ("English Reprints," 1869). The history of Erasmus in England must be followed in his own entertaining Letters, abstracts of some of which will be found in the well-known biography by Jortin. Colet's work and the theological aspect of the Revival have been described by Mr. Seebohm ("The Oxford Reformers of 1498"); for Warham's share, I have ventured to borrow a little from a paper of mine on "Lambeth and the Archbishops," in "Stray Studies."

city by the Arno. All the restless energy which Florence had so long thrown into the cause of liberty she flung, now that her liberty was reft from her, into the cause of letters. The galleys of her merchants brought back manuscripts from the East as the most precious portion of their freight. In the palaces of her nobles fragments of classic scripture ranged themselves beneath the frescoes of Ghirlandajo. The recovery of a treatise of Cicero's or a tract of Sallust's from the dust of a monastic library was welcomed by the group of statesmen and artists who gathered in the Rucellai gardens with a thrill of enthusiasm. Foreign scholars soon flocked over the Alps to learn Greek, the key of the new knowledge, from the Florentine teachers. Grocyn, a fellow of New College, was perhaps the first Englishman who studied under the Greek exile, Chalcondylas; and the Greek lectures which he delivered in Oxford on his return mark the opening of a new period in our history. Physical as well as literary activity awoke with the rediscovery of the teachers of Greece, and the continuous progress of English science may be dated from the day when Linacre, another Oxford student, returned from the lectures of the Florentine Politian to revive the older tradition of medicine by his translation of Galen.

But from the first it was manifest that the revival of letters would take a tone in England very different from the tone it had taken in Italy, a tone less literary, less largely human, but more moral, more religious, more practical in its bearings both upon society and politics. The awakening of a rational Christianity, whether in England or in the Teutonic world at large, began with the Italian studies of John Colet; and the vigor and earnestness of Colet were the best proof of the strength with which the new movement was to affect English religion. He came back to Oxford utterly untouched by the Platonic mysticism or the semi-serious infidelity which characterized the group of scholars round Lorenzo the Magnificent. He was hardly more influenced by their literary enthusiam. The knowledge of Greek seems to have had one almost exclusive end for him, and this was a religious end. Greek was the key by which he could unlock the Gospels and the New Testament, and in these he thought that he could find a new religious standing-ground. It was this resolve of Colet to fling aside the traditional dogmas of his day and to

discover a rational and practical religion in the Gospels themselves, which gave its peculiar stamp to the theology of the Renascence. His faith stood simply on a vivid realization of the person of Christ. In the prominence which such a view gave to the moral life, in his free criticism of the earlier Scriptures, in his tendency to simple forms of doctrine and confessions of faith, Colet struck the key-note of a mode of religious thought as strongly in contrast with that of the later Reformation as with that of Catholicism itself. The allegorical and mystical theology on which the Middle Ages had spent their intellectual vigor to such little purpose fell at one blow before his rejection of all but the historical and grammatical sense of the Biblical text. The great fabric of belief built up by the mediæval doctors seemed to him simply "the corruptions of the Schoolmen." In the life and sayings of its Founder he found a simple and rational Christianity, whose fittest expression was the Apostles' creed. "About the rest," he said with characteristic impatience, "let divines dispute as they will." Of his attitude towards the coarser aspects of the current religion his behavior at a later time before the famous shrine of St. Thomas at Canterbury gives us a rough indication. As the blaze of its jewels, its costly sculptures, its elaborate metal-work burst on Colet's view, he suggested with bitter irony that a saint so lavish to the poor in his lifetime would certainly prefer that they should possess the wealth heaped round him since his death. With petulant disgust he rejected the rags of the martyr which were offered for his adoration, and the shoe which was offered for his kiss. The earnestness, the religious zeal, the very impatience and want of sympathy with the past which we see in every word and act of the man, burst out in the lectures on St. Paul's Epistles which he delivered at Oxford. Even to the most critical among his hearers he seemed "like one inspired, raised in voice, eye, his whole countenance and mien, out of himself." Severe as was the outer life of the new teacher, a severity marked by his plain black robe and the frugal table which he preserved amidst his later dignities, his lively conversation, his frank simplicity, the purity and nobleness of his life, even the keen outbursts of his troublesome temper, endeared him to a group of scholars among whom Erasmus and Thomas More stood in the foremost rank.

"Greece has crossed the Alps," cried the exiled Argyropulos on hearing a translation of Thucydides by the German Reuchlin, but the glory, whether of Reuchlin or of the Teutonic scholars who followed him, was soon eclipsed by that of Erasmus. His enormous industry, the vast store of classical learning which he gradually accumulated, Erasmus shared with others of his day. In patristic reading he may have stood beneath Luther; in originality and profoundness of thought he was certainly inferior to More. His theology, though he made a far greater mark on the world by it than even by his scholarship, he derived almost without change from Colet. But his combination of vast learning with keen observation, of acuteness of remark with a lively fancy, of genial wit with a perfect good sense—his union of as sincere a piety and as profound a zeal for rational religion as Colet's with a dispassionate fairness towards older faiths, a large love of secular culture, and a genial freedom and play of mind—this union was his own, and it was through this that Erasmus embodied for the Teutonic peoples the quickening influence of the New Learning during the long scholar-life which began at Paris and ended amidst darkness and sorrow at Basel. At the time of Colet's return from Italy Erasmus was young and comparatively unknown, but the chivalrous enthusiasm of the new movement breaks out in his letters from Paris, whither he had wandered as a scholar. "I have given up my whole soul to Greek learning," he writes, "and as soon as I get any money I shall buy Greek books—and then I shall buy some clothes." It was in despair of reaching Italy that the young scholar made his way to Oxford, as the one place on this side the Alps where he would be enabled through the teaching of Grocyn to acquire a knowledge of Greek. But he had no sooner arrived there than all feeling of regret vanished away. "I have found in Oxford," he writes, "so much polish and learning that now I hardly care about going to Italy at all, save for the sake of having been there. When I listen to my friend Colet it seems like listening to Plato himself. Who does not wonder at the wide range of Grocyn's knowledge? What can be more searching, deep, and refined than the judgment of Linacre? When did nature mould a temper more gentle, endearing, and happy than the temper of Thomas More?"

But the new movement was far from being bounded by the walls of Oxford. The silent influences of time were working, indeed, steadily for its cause. The printing-press was making letters the common property of all. In the last thirty years of the fifteenth century ten thousand editions of books and pamphlets are said to have been published throughout Europe, the most important half of them of course in Italy; and all the Latin authors were accessible to every student before it closed. Almost all the more valuable authors of Greece were published in the first twenty years of the century which followed. The profound influence of this burst of the two great classic literatures upon the world at once made itself felt. "For the first time," to use the picturesque phrase of M. Taine, "men opened their eyes and saw." The human mind seemed to gather new energies at the sight of the vast field which opened before it. It attacked every province of knowledge, and it transformed all. Experimental science, the science of philology, the science of politics, the critical investigation of religious truth, all took their origin from the Renascence—this 'New Birth' of the world. Art, if it lost much in purity and propriety, gained in scope and in the fearlessness of its love of Nature. Literature, if crushed for the moment by the overpowering attraction of the great models of Greece and Rome, revived with a grandeur of form, a large spirit of humanity, such as it had never known since their day. In England the influence of the new movement extended far beyond the little group in which it had a few years before seemed concentrated. The great churchmen became its patrons. Langton, Bishop of Winchester, took delight in examining the young scholars of his episcopal family every evening, and sent all the most promising of them to study across the Alps. Learning found a yet warmer friend in the Archbishop of Canterbury. Immersed as Archbishop Warham was in the business of the state, he was no mere politician. The eulogies which Erasmus lavished on him while he lived, his praises of the Primate's learning, of his ability in business, his pleasant humor, his modesty, his fidelity to friends, may pass for what eulogies of living men are commonly worth. But it is difficult to doubt the sincerity of the glowing picture which he drew of him when death had destroyed all interest in mere adulation. The letters indeed which passed

between the great churchman and the wandering scholar, the quiet, simple-hearted grace which amidst constant instances of munificence preserved the perfect equality of literary friendship, the enlightened piety to which Erasmus could address the noble words of his preface to St. Jerome, confirm the judgment of every good man of Warham's day. In the simplicity of his life the Archbishop offered a striking contrast to the luxurious nobles of his time. He cared nothing for the pomp, the sensual pleasures, the hunting and dicing in which they too commonly indulged. An hour's pleasant reading, a quiet chat with some learned new-comer, alone broke the endless round of civil and ecclesiastical business. Few men realized so thoroughly as Warham the new conception of an intellectual and moral equality before which the old social distinctions of the world were to vanish away. His favorite relaxation was to sup among a group of scholarly visitors, enjoying their fun and retorting with fun of his own. But the scholar-world found more than supper or fun at the Primate's board. His purse was ever open to relieve their poverty. "Had I found such a patron in my youth," Erasmus wrote long after, "I too might have been counted among the fortunate ones." It was with Grocyn that Erasmus on a second visit to England rowed up the river to Warham's board at Lambeth, and in spite of an unpromising beginning the acquaintance turned out wonderfully well. The Primate loved him, Erasmus wrote home, as if he were his father or his brother, and his generosity surpassed that of all his friends. He offered him a sinecure, and when he declined it he bestowed on him a pension of a hundred crowns a year. When Erasmus wandered to Paris it was Warham's invitation which recalled him to England. When the rest of his patrons left him to starve on the sour beer of Cambridge it was Warham who sent him fifty angels. "I wish there were thirty legions of them," the Primate puns in his good-humored way.

Real however as this progress was, the group of scholars who represented the New Learning in England still remained a little one through the reign of Henry the Seventh. But a "New Order," to use their own enthusiastic term, dawned on them with the accession of his son. Henry the Eighth had hardly completed his eighteenth year when he mounted the throne, but the beauty of his person, his vigor and skill in

arms, seemed matched by a frank and generous temper and a nobleness of political aims. He gave promise of a more popular system of government by checking at once the extortion which had been practised under color of enforcing forgotten laws, and by bringing his father's financial ministers, Empson and Dudley, to trial on a charge of treason. No accession ever excited higher expectations among a people than that of Henry the Eighth. Pole, his bitterest enemy, confessed at a later time, that the King was of a temper at the beginning of his reign "from which all excellent things might have been hoped." Already in stature and strength a King among his fellows, taller than any, bigger than any, a mighty wrestler, a mighty hunter, an archer of the best, a knight who bore down rider after rider in the tourney, the young monarch combined with his bodily lordliness a largeness and versatility of mind which was to be the special characteristic of the age that had begun. His sympathies were known to be heartily with the New Learning; for Henry was not only himself a fair scholar, but even in boyhood had roused by his wit and attainments the wonder of Erasmus. The great scholar hurried back to England to pour out his exultation in the "Praise of Folly," a song of triumph over the old world of ignorance and bigotry which was to vanish away before the light and knowledge of the new reign. Folly, in his amusing little book, mounts a pulpit in cap and bells and pelts with her satire the absurdities of the world around her, the superstition of the monk, the pedantry of the grammarian, the dogmatism of the doctors of the schools, the selfishness and tyranny of kings.

The irony of Erasmus was backed by the earnest effort of Colet. Four years before he had been called from Oxford to the Deanery of St. Paul's, when he became the great preacher of his day, the predecessor of Latimer in his simplicity, his directness, and his force. He seized the opportunity to commence the work of educational reform by the foundation of his own Grammar School, beside St. Paul's. The bent of its founder's mind was shown by the image of the Child Jesus over the master's chair, with the words "Hear ye Him" graven beneath it. "Lift up your little white hands for me," wrote the Dean to his scholars, in words which show the tenderness that lay beneath the stern outer seeming of the

man,—"for me which prayeth for you to God." All the educational designs of the reformers were carried out in the new foundation. The old methods of instruction were superseded by fresh grammars composed by Erasmus and other scholars for its use. Lilly, an Oxford student who had studied Greek in the East, was placed at its head. The injunctions of the founder aimed at the union of rational religion with sound learning, at the exclusion of the scholastic logic, and at the steady diffusion of the two classical literatures. The more bigoted of the clergy were quick to take alarm. "No wonder," More wrote to the Dean, "your school raises a storm, for it is like the wooden horse in which armed Greeks were hidden for the ruin of barbarous Troy." But the cry of alarm passed helplessly away. Not only did the study of Greek creep gradually into the schools which existed, but the example of Colet was followed by a crowd of imitators. More grammar schools, it has been said, were founded in the latter years of Henry than in the three centuries before. The impulse grew only stronger as the direct influence of the New Learning passed away. The grammar schools of Edward the Sixth and of Elizabeth, in a word the system of middle-class education which by the close of the century had changed the very face of England, were amongst the results of Colet's foundation of St. Paul's. But the "armed Greeks" of More's apologue found a yet wider field in the reform of the higher education of the country. On the Universities the influence of the New Learning was like a passing from death to life. Erasmus gives us a picture of what happened at Cambridge, where he was himself for a time a teacher of Greek. "Scarcely thirty years ago nothing was taught here but the *Parva Logicalia*, Alexander, antiquated exercises from Aristotle, and the *Quæstiones* of Scotus. As time went on better studies were added, mathematics, a new, or at any rate a renovated, Aristotle, and a knowledge of Greek literature. What has been the result? The University is now so flourishing that it can compete with the best universities of the age." Latimer and Croke returned from Italy and carried on the work of Erasmus at Cambridge, where Fisher, Bishop of Rochester, himself one of the foremost scholars of the new movement, lent it his powerful support. At Oxford the Revival met with a fiercer opposition. The contest took the form of boyish

frays, in which the young partisans and opponents of the New Learning took sides as Greeks and Trojans. The King himself had to summon one of its fiercest enemies to Woodstock, and to impose silence on the tirades which were delivered from the University pulpit. The preacher alleged that he was carried away by the Spirit. "Yes," retorted the King, "by the spirit, not of wisdom, but of folly." But even at Oxford the contest was soon at an end. Fox, Bishop of Winchester, established the first Greek lecture there in his new college of Corpus Christi, and a Professorship of Greek was at a later time established by the Crown. "The students," wrote an eye-witness, "rush to Greek letters, they endure watching, fasting, toil, and hunger in the pursuit of them." The work was crowned at last by the munificent foundation of Cardinal College, to share in whose teaching Wolsey invited the most eminent of the living scholars of Europe, and for whose library he promised to obtain copies of all the manuscripts in the Vatican.

From the reform of education the New Learning pressed on to the reform of the Church. Warham still flung around the movement his steady protection, and it was by his commission that Colet was enabled to address the Convocation of the Clergy in words which set before them with unsparing severity the religious ideal of the New Learning. "Would that for once," burst forth the fiery preacher, "you would remember your name and profession and take thought for the reformation of the Church! Never was it more necessary, and never did the state of the Church need more vigorous endeavors." "We are troubled with heretics," he went on, "but no heresy of theirs is so fatal to us and the people at large as the vicious and depraved lives of the clergy. That is the worst heresy of all." It was the reform of the bishops that must precede that of the clergy, the reform of the clergy that would lead to a general revival of religion in the people at large. The accumulation of benefices, the luxury and worldliness of the priesthood, must be abandoned. The prelates ought to be busy preachers, to forsake the Court and labor in their own dioceses. Care should be taken for the ordination and promotion of worthier ministers, residence should be be enforced, the low standard of clerical morality should be raised. It is plain that the men of the New Learning looked

forward, not to a reform of doctrine, but to a reform of life, not to a revolution which should sweep away the older superstitions which they despised, but to a regeneration of spiritual feeling before which they would inevitably vanish. Colet was soon charged with heresy by the Bishop of London. Warham however protected him, and Henry, to whom the Dean was denounced, bade him go boldly on. "Let every man have his own doctor," said the young King, after a long interview, "and let every man favor his own, but this man is the doctor for me."

But for the success of the new reform, a reform which could only be wrought out by the tranquil spread of knowledge and the gradual enlightenment of the human conscience, the one thing needful was peace; and the young King to whom the scholar-group looked was already longing for war. Long as peace had been established between the two countries, the designs of England upon the French crown had never been really waived, and Henry's pride dwelt on the older claims of England to Normandy and Guienne. Edward the Fourth and Henry the Seventh had each clung to a system of peace, only broken by the vain efforts to save Britanny from French invasion. But the growth of the French monarchy in extent and power through the policy of Louis the Eleventh, his extinction of the great feudatories, and the administrative centralization he introduced, raised his kingdom to a height far above that of its European rivals. The power of France, in fact, was only counterbalanced by that of Spain, which had become a great state through the union of Castile and Aragon, and where the cool and wary Ferdinand of Aragon was building up a vast power by the marriage of his daughter and heiress to the Archduke Philip, son of the Emperor Maximilian. Too weak to meet France single-handed, Henry the Seventh saw in an alliance with Spain a security against his "hereditary enemy," and this alliance had been cemented by the marriage of his eldest son, Arthur, with Ferdinand's daughter, Catharine of Aragon. This match was broken by the death of the young bridegroom; but by the efforts of Spain a Papal dispensation was procured which enabled Catharine to wed the brother of her late husband. Henry, however, anxious to preserve a balanced position between the battling powers of France and Spain, opposed the union; but Henry the Eighth had no sooner succeeded his father on the throne than

the marriage was carried out. Throughout the first years of his reign, amidst the tournaments and revelry which seemed to absorb his whole energies, Henry was in fact keenly watching the opening which the ambition of France began to afford for a renewal of the old struggle. Under the successors of Louis the Eleventh the efforts of the French monarchy had been directed to the conquest of Italy. The passage of the Alps by Charles the Eighth and the mastery which he won over Italy at a single blow lifted France at once above the states around her. Twice repulsed from Naples, she remained under the successor of Charles, Louis the Twelfth, mistress of Milan and of the bulk of Northern Italy; and the ruin of Venice in the league of Cambray crushed the last Italian state which could oppose her designs on the whole peninsula. A Holy League, as it was called from the accession to it of the Pope, to drive France from the Milanese, was formed by the efforts of Ferdinand, aided as he was by the kinship of the Emperor, the support of Venice and Julius the Second, and the warlike temper of Henry the Eighth. "The barbarians," to use the phrase of Julius, "were chased beyond the Alps;" but Ferdinand's unscrupulous adroitness only used the English force, which had landed at Fontarabia with the view of attacking Guienne, to cover his own conquest of Navarre. The troop mutinied and sailed home; men scoffed at the English as useless for war. Henry's spirit, however, rose with the need. He landed in person in the north of France, and a sudden route of the French cavalry in an engagement near Guinegate, which received from his bloodless character the name of the Battle of the Spurs, gave him the fortresses of Térouanne and Tournay. The young conqueror was eagerly pressing on to the recovery of his "heritage of France," when he found himself suddenly left alone by the desertion of Ferdinand and the dissolution of the league. Henry had indeed gained much. The might of France was broken. The Papacy was restored to freedom. England had again figured as a great power in Europe. But the millions left by his father were exhausted, his subjects had been drained by repeated subsidies, and, furious as he was at the treachery of his Spanish ally, Henry was driven to conclude a peace.

To the hopes of the New Learning this sudden outbreak of the spirit of war, this change of the monarch from whom they

had looked for a "new order" into a vulgar conqueror, proved a bitter disappointment. Colet thundered from the pulpit of St. Paul's that "an unjust peace is better than the justest war," and protested that "when men out of hatred and ambition fight with and destroy one another, they fight under the banner, not of Christ, but of the Devil." Erasmus quitted Cambridge with a bitter satire against the "madness" around him. "It is the people," he said, in words which must have startled his age,—"it is the people who build cities, while the madness of princes destroys them." The sovereigns of his time appeared to him like ravenous birds pouncing with beak and claw on the hard-won wealth and knowledge of mankind. "Kings who are scarcely men," he exclaimed in bitter irony, "are called 'divine;' they are 'invincible' though they fly from every battle-field; 'serene' though they turn the world upside down in a storm of war; 'illustrious' though they grovel in ignorance of all that is noble; 'Catholic' though they follow anything rather than Christ. Of all birds the eagle alone has seemed to wise men the type of royalty, a bird neither beautiful nor musical nor good for food, but murderous, greedy, hateful to all, the curse of all, and with its great powers of doing harm only surpassed by its desire to do it." It was the first time in modern history that religion had formally dissociated itself from the ambition of princes and the horrors of war, or that the new spirit of criticism had ventured not only to question but to deny what had till then seemed the primary truths of political order. We shall soon see to what further length the new speculations were pushed by a greater thinker, but for the moment the indignation of the New Learning was diverted to more practical ends by the sudden peace. However he had disappointed its hopes, Henry still remained its friend. Through all the changes of his terrible career his home was a home of letters. His boy, Edward the Sixth, was a fair scholar in both the classical languages. His daughter Mary wrote good Latin letters. Elizabeth began every day with an hour's reading in the Greek Testament, the tragedies of Sophocles, or the orations of Demosthenes. The ladies of the court caught the royal fashion, and were found poring over the pages of Plato. Widely as Henry's ministers differed from each other, they all agreed in sharing and fostering the culture around them. The panic of the scholar-group there-

fore soon passed away. The election of Leo the Tenth, the fellow-student of Linacre, the friend of Erasmus, seemed to give to the New Learning control of Christendom. The age of the turbulent, ambitious Julius was thought to be over, and the new Pope declared for a universal peace. "Leo," wrote an English agent at his Court, in words to which after-history lent a strange meaning, "would favor literature and the arts, busy himself in building, and enter into no war save through actual compulsion." England, under the new ministry of Wolsey, withdrew from any active interference in the struggles of the Continent, and seemed as resolute as Leo himself for peace. Colet toiled on with his educational efforts; Erasmus forwarded to England the works which English liberality was enabling him to produce abroad. Warham extended to him as generous an aid as the protection he had afforded to Colet. His edition of the works of St. Jerome had been begun under Warham's encouragement during the great scholar's residence at Cambridge, and it appeared with a dedication to the Archbishop on its title-page. That Erasmus could find protection in Warham's name for a work which boldly recalled Christendom to the path of sound Biblical criticism, that he could address him in words so outspoken as those of his preface, shows how fully the Primate sympathized with the highest efforts of the New Learning. Nowhere had the spirit of inquiry so firmly set itself against the claims of authority. "Synods and decrees, and even councils," wrote Erasmus, "are by no means in my judgment the fittest modes of repressing error, unless truth depend simply on authority. But on the contrary, the more dogmas there are, the more fruitful is the ground in producing heresies. Never was the Christian faith purer or more undefiled than when the world was content with a single creed, and that the shortest creed we have." It is touching even now to listen to such an appeal of reason and of culture against the tide of dogmatism which was soon to flood Christendom with Augsburg Confessions and Creeds of Pope Pius and Westminster Catechisms and Thirty-nine Articles. The principles which Erasmus urged in his "Jerome" were urged with far greater clearness and force in a work which laid the foundation of the future Reformation, the edition of the Greek Testament on which he had been engaged at Cambridge, and whose production was almost

wholly due to the encouragement and assistance he received from English scholars. In itself the book was a bold defiance of theological tradition. It set aside the Latin version of the Vulgate, which had secured universal acceptance in the Church. Its method of interpretation was based, not on received dogmas, but on the literal meaning of the text. Its real end was the end at which Colet had aimed in his Oxford lectures. Erasmus desired to set Christ himself in the place of the Church, to recall men from the teachings of Christian theologians to the teachings of the Founder of Christianity. The whole value of the Gospels to him lay in the vividness with which they brought home to their readers the personal impression of Christ himself. "Were we to have seen him with our own eyes, we should not have so intimate a knowledge as they give us of Christ, speaking, healing, dying, rising again, as it were in our very presence." All the superstitions of mediæval worship faded away in the light of this personal worship of Christ. "If the footprints of Christ are shown us in any place, we kneel down and adore them. Why do we not rather venerate the living and breathing picture of him in these books? We deck statues of wood and stone with gold and gems for the love of Christ. Yet they only profess to represent to us the outer form of his body, while these books present us with a living picture of his holy mind." In the same way the actual teaching of Christ was made to supersede the mysterious dogmas of the older ecclesiastical teaching. "As though Christ taught such subtleties," burst out Erasmus: "subtleties that can scarcely be understood even by a few theologians—or as though the strength of the Christian religion consisted in man's ignorance of it! It may be the safer course," he goes on with characteristic irony, "to conceal the state-mysteries of kings, but Christ desired his mysteries to be spread abroad as openly as was possible." In the diffusion, in the universal knowledge of the teaching of Christ the foundation of a reformed Christianity had still, he urged, to be laid. With the tacit approval of the Primate of a Church which from the time of Wyclif had held the translation and reading of the Bible in the common tongue to be heresy and a crime punishable with the fire, Erasmus boldly avowed his wish for a Bible open and intelligible to all. "I wish that even the weakest woman might read the Gospels

and the Epistles of St. Paul. I wish that they were translated into all languages, so as to be read and understood not only by Scots and Irishmen, but even by Saracens and Turks. But the first step to their being read is to make them intelligible to the reader. I long for the day when the husbandman shall sing portions of them to himself as he follows the plough, when the weaver shall hum them to the tune of his shuttle, when the traveller shall while away with their stories the weariness of his journey." The New Testament of Erasmus became the topic of the day; the Court, the Universities, every household to which the New Learning had penetrated, read and discussed it. But bold as its language may have seemed, Warham not only expressed his approbation, but lent the work—as he wrote to its author—"to bishop after bishop." The most influential of his suffragans, Bishop Fox of Winchester, declared that the mere version was worth ten commentaries: one of the most learned, Fisher of Rochester, entertained Erasmus at his house.

Daring and full of promise as were these efforts of the New Learning in the direction of educational and religious reform, its political and social speculations took a far wider range in the "Utopia" of Thomas More. Even in the household of Cardinal Morton, where he had spent his childhood, More's precocious ability had raised the highest hopes. "Whoever may live to see it," the gray-haired statesman used to say, "this boy now waiting at table will turn out a marvellous man." We have seen the spell which his wonderful learning and the sweetness of his temper threw over Colet and Erasmus at Oxford, and young as he was, More no sooner quitted the University than he was known throughout Europe as one of the foremost figures in the new movement. The keen, irregular face, the gray restless eye, the thin mobile lips, the tumbled brown hair, the careless gait and dress, as they remain stamped on the canvas of Holbein, picture the inner soul of the man, his vivacity, his restless, all-devouring intellect, his keen and even reckless wit, the kindly, half-sad humor that drew its strange veil of laughter and tears over the deep, tender reverence of the soul within. In a higher, because in a sweeter and more lovable form than Colet, More is the representative of the religious tendency of the New Learning in England. The young law-student who laughed

at the superstition and asceticism of the monks of his day wore a hair shirt next his skin, and schooled himself by penances for the cell he desired among the Carthusians. It was characteristic of the man that among all the gay, profligate scholars of the Italian Renascence he chose as the object of his admiration the disciple of Savonarola, Pico di Mirandola. Free-thinker as the bigots who listened to his daring speculations termed him, his eye would brighten and his tongue falter as he spoke with friends of heaven and the after-life. When he took office, it was with the open stipulation "first to look to God, and after God to the King." But in his outer bearing there was nothing of the monk or recluse. The brightness and freedom of the New Learning seemed incarnate in the young scholar, with his gay talk, his winsomeness of manner, his reckless epigrams, his passionate love of music, his omnivorous reading, his paradoxical speculations, his gibes at monks, his schoolboy fervor of liberty. But events were soon to prove that beneath this sunny nature lay a stern inflexibility of conscientious resolve. The Florentine scholars who penned declamations against tyrants had covered with their flatteries the tyranny of the house of Medici. More no sooner entered Parliament than his ready argument and keen sense of justice led to the rejection of the Royal demand for a heavy subsidy. "A beardless boy," said the courtiers,—and More was only twenty-six,—"has disappointed the King's purpose;" and during the rest of Henry the Seventh's reign the young lawyer found it prudent to withdraw from public life. But the withdrawal had little effect on his buoyant activity. He rose at once into repute at the bar. He wrote his "Life of Edward the Fifth," the first work in which what we may call modern English prose appears written with purity and clearness of style and a freedom either from antiquated forms of expression or classical pedantry. His ascetic dreams were replaced by the affections of home. It is when we get a glimpse of him in his house at Chelsea that we understand the endearing epithets which Erasmus always lavishes upon More. The delight of the young husband was to train the girl he had chosen for his wife in his own taste for letters and for music. The reserve which the age exacted from parents was thrown to the winds in More's intercourse with his children. He loved teaching them and lured them to their

deeper studies by the coins and curiosities he had gathered in his cabinet. He was as fond of their pets and their games as his children themselves, and would take grave scholars and statesmen into the garden to see his girls' rabbit-hutches or to watch the gambols of their favorite monkey. "I have given you kisses enough," he wrote to his little ones in merry verse when far away on political business, "but stripes hardly ever." The accession of Henry the Eighth dragged him back into the political current. It was at his house that Erasmus penned the "Praise of Folly," and the work, in its Latin title, "Moriæ Encomium," embodied in playful fun his love of the extravagant humor of More. More "tried as hard to keep out of Court," says his descendant, "as most men try to get into it." When the charm of his conversation gave so much pleasure to the young sovereign, "that he could not once in a month get leave to go home to his wife or children, whose company he much desired, . . . he began thereupon to dissemble his nature, and so, little by little, from his former mirth to dissemble himself." More shared to the full the disappointment of his friends at the sudden outbreak of Henry's warlike temper, but the peace again drew him to Henry's side, and he was soon in the King's confidence both as a counsellor and as a diplomatist.

It was on one of his diplomatic missions that More describes himself as hearing news of the Kingdom of "Nowhere." "On a certain day when I had heard mass in Our Lady's Church, which is the fairest, the most gorgeous and curious church of building in all the city of Antwerp, and also most frequented of people, and service being over I was ready to go home to my lodgings, I chanced to espy my friend Peter Gilles talking with a certain stranger, a man well stricken in age, with a black sun-burnt face, a large beard, and a cloke cast trimly about his shoulders, whom by his favor and apparell forthwith I judged to be a mariner." The sailor turned out to have been a companion of Amerigo Vespucci in those voyages to the New World "that be now in print and abroad in every man's hand," and on More's invitation he accompanied him to his house, and "there in my garden upon a bench covered with green turves we sate down, talking together" of the man's marvellous adventures, his desertion in America by Vespucci, his wanderings over the country under

the equinoctial line, and at last of his stay in the Kingdom of "Nowhere." It was the story of "Nowhere," or Utopia, which More embodied in the wonderful book which reveals to us the heart of the New Learning. As yet the movement had been one of scholars and divines. Its plans of reform had been almost exclusively intellectual and religious. But in More the same free play of thought which had shaken off the old forms of education and faith turned to question the old forms of society and politics. From a world where fifteen hundred years of Christian teaching had produced social injustice, religious intolerance, and political tyranny, the humorist philosopher turned to a "Nowhere" in which the mere efforts of natural human virtue realized those ends of security, equality, brotherhood, and freedom for which the very institution of society seemed to have been framed. It is as he wanders through this dreamland of the new reason that More touches the great problems which were fast opening before the modern world, problems of labor, of crime, of conscience, of government. Merely to have seen and to have examined questions such as these would prove the keenness of his intellect, but its far-reaching originality is shown in the solutions which he proposes. Amidst much that is the pure play of an exuberant fancy, much that is mere recollection of the dreams of bygone dreamers, we find again and again the most important social and political discoveries of later times anticipated by the genius of Thomas More. In some points, such as his treatment of the question of Labor, he still remains far in advance of current opinion. The whole system of society around him seemed to him "nothing but a conspiracy of the rich against the poor." Its economic legislation was simply the carrying out of such a conspiracy by process of law. "The rich are ever striving to pare away something further from the daily wages of the poor by private fraud and even by public law, so that the wrong already existing (for it is a wrong that those from whom the State derives most benefit should receive least reward) is made yet greater by means of the law of the State." "The rich devise every means by which they may in the first place secure to themselves what they have amassed by wrong, and then take to their own use and profit at the lowest possible price the work and labor of the poor. And so soon as the rich decide on adopting these devices in the

name of the public, then they become law." The result was the wretched existence to which the labor-class was doomed, "a life so wretched that even a beast's life seems enviable." No such cry of pity for the poor, of protest against the system of agrarian and manufacturing tyranny which found its expression in the Statute-book, had been heard since the days of Piers Ploughman. But from Christendom More turns with a smile to "Nowhere." In "Nowhere" the aim of legislation is to secure the welfare, social, industrial, intellectual, religious, of the community at large, and of the labor-class as the true basis of a well-ordered commonwealth. The end of its labor-laws was simply the welfare of the laborer. Goods were possessed indeed in common, but work was compulsory with all. The period of toil was shortened to the nine hours demanded by modern artisans, with a view to the intellectual improvement of the worker. "In the institution of the weal public this end is only and chiefly pretended and minded that what time may possibly be spared from the necessary occupations and affairs of the commonwealth, all that the citizens should withdraw from bodily service to the free liberty of the mind and garnishing of the same. For herein they conceive the felicity of this life to consist." A public system of education enabled the Utopians to avail themselves of their leisure. While in England half of the population could read no English, every child was well taught in "Nowhere." The physical aspects of society were cared for as attentively as its moral. The houses of Utopia "in the beginning were very low and like homely cottages or poor shepherd huts made at all adventures of every rude piece of timber that came first to hand, with mud walls and ridged roofs thatched over with straw." The picture was really that of the common English town of More's day, the home of squalor and pestilence. In Utopia however they had at last come to realize the connection between public morality and the health which springs from light, air, comfort, and cleanliness. "The streets were twenty feet broad; the houses backed by spacious gardens, and curiously builded after a gorgeous and gallant sort, with their stories one after another. The outsides of the walls be made either of hard flint, or of plaster, or else of brick; and the inner sides be well strengthened by timber work. The roofs be plain and flat, covered over with plaster so tempered that

no fire can hurt it or perish it, and withstanding the violence of the weather better than any lead. They keep the wind out of their windows with glass, for it is there much used, and sometimes also with fine linen cloth dipped in oil or amber, and that for two commodities, for by this means more light cometh in and the wind is better kept out."

The same foresight which appears in More's treatment of the questions of Labor and the Public Health is yet more apparent in his treatment of the question of Crime. He was the first to suggest that punishment was less effective in suppressing it than prevention. "If you allow your people to be badly taught, their morals to be corrupted from childhood, and then when they are men punish them for the very crimes to which they have been trained in childhood—what is this but to make thieves, and then to punish them?" He was the first to plead for proportion between the punishment and the crime, and to point out the folly of the cruel penalties of his day. "Simple theft is not so great an offense as to be punished with death." If a thief and a murderer are sure of the same penalty, More shows that the law is simply tempting the thief to secure his theft by murder. "While we go about to make thieves afraid, we are really provoking them to kill good men." The end of all punishment he declares to be reformation, "nothing else but the destruction of vice and the saving of men." He advises "so using and ordering criminals that they cannot choose but be good; and what harm soever they did before, the residue of their lives to make amends for the same." Above all, he urges that to be remedial punishment must be wrought out by labor and hope, so that "none is hopeless or in despair to recover again his former state of freedom by giving good tokens and likelihood of himself that he will ever after that live a true and honest man." It is not too much to say that in the great principles More lays down he anticipated every one of the improvements in our criminal system which have distinguished the last hundred years. His treatment of the religious question was even more in advance of his age. If the houses of Utopia were strangely in contrast with the halls of England, where the bones from every dinner lay rotting in the dirty straw which strewed the floor, where the smoke curled about the rafters, and the wind whistled through the unglazed windows; if its penal legisla-

tion had little likeness to the gallows which stood out so frequently against our English sky; the religion of "Nowhere" was in yet stronger conflict with the faith of Christendom. It rested simply on nature and reason. It held that God's design was the happiness of man, and that the ascetic rejection of human delights, save for the common good, was thanklessness to the Giver. Christianity, indeed, had already reached Utopia, but it had few priests; religion found its centre rather in the family than in the congregation: and each household confessed its faults to its own natural head. A yet stranger characteristic was seen in the peaceable way in which it lived side by side with the older religions. More than a century before William of Orange, More discerned and proclaimed the great principle of religious toleration. In "Nowhere" it was lawful to every man to be of what religion he would. Even the disbelievers in a Divine Being or in the immortality of man, who by a single exception to its perfect religious indifference were excluded from public office, were excluded, not on the ground of their religious belief, but because their opinions were deemed to be degrading to mankind, and therefore to incapacitate those who held them from governing in a noble temper. But even these were subject to no punishment, because the people of Utopia were "persuaded that it is not in a man's power to believe what he list." The religion which a man held he might propagate by argument, though not by violence or insult to the religion of others. But while each sect performed its rites in private, all assembled for public worship in a spacious temple, where the vast throng, clad in white, and grouped round a priest clothed in fair raiment wrought marvellously out of bird's plumage, joined in hymns and prayers so framed as to be acceptable to all. The importance of this public devotion lay in the evidence it afforded that liberty of conscience could be combined with religious unity.

Section V.—Wolsey, 1515—1531.*

"There are many things in the commonwealth of Nowhere, which I rather wish than hope to see adopted in our own." It was with these words of characteristic irony that More closed the first work which embodied the dreams of the New Learning. Destined as they were to fulfilment in the course of ages, its schemes of social, religious, and political reform broke helplessly against the temper of the time. At the very moment when More was pleading the cause of justice between rich and poor, social discontent was being fanned by exactions into a fiercer flame. While he aimed sarcasm after sarcasm at king-worship, despotism was being organized into a system. His advocacy of the two principles of religious toleration and Christian comprehension coincides almost to a year with the opening of the strife between the Reformation and the Papacy.

"That Luther has a fine genius," laughed Leo the Tenth, when he heard that a German professor had nailed some Propositions denouncing the abuse of Indulgences, or of the Papal power to remit certain penalties attached to the commission of sins, against the doors of a church at Wittenberg. But the "Quarrel of Friars," as the controversy was termed contemptuously at Rome, soon took larger proportion. If at the outset Luther flung himself "prostrate at the feet" of the Papacy, and owned its voice as the voice of Christ, the sentence of Leo no sooner confirmed the doctrine of Indulgences than their opponent appealed to a future Council of the Church. Two years later the rupture was complete. A Papal Bull formally condemned the errors of the Reformer. The condemnation was met with defiance, and Luther publicly consigned the Bull to the flames. A second condemnation expelled him from the bosom of the Church, and the ban of the Empire was soon added to that of the Papacy. "Here stand I; I can none other," Luther replied to the young Em-

* *Authorities.*—The chronicler Halle, who wrote under Edward the Sixth, has been copied for Henry the Eighth's reign by Grafton, and followed by Holinshed. But for any real knowledge of Wolsey's administration we must turn to the invaluable prefaces which Professor Brewer has prefixed to the Calendars of State Papers for this period, and to the State Papers themselves.

peror, Charles the Fifth, as he pressed him to recant in the Diet of Worms; and from the hiding-place in the Thuringian Forest where he was sheltered by the Elector of Saxony he denounced not merely, as at first, the abuses of the Papacy, but the Papacy itself. The heresies of Wyclif were revived; the infallibility, the authority of the Roman See, the truth of its doctrines, the efficacy of its worship, were denied and scoffed at in vigorous pamphlets which issued from his retreat, and were dispersed throughout the world by the new printing-press. The old resentment of Germany against the oppression of Rome, the moral revolt in its more religious minds against the secularity and corruption of the Church, the disgust of the New Learning at the superstition which the Papacy now formally protected, combined to secure for Luther a widespread popularity and the protection of the northern princes of the Empire. In England however his protest found as yet no echo. England and Rome were drawn to a close alliance by the difficulties of their political position. The young King himself, a trained theologian and proud of his theological knowledge, entered the lists against Luther with an "Assertion of the Seven Sacraments," for which he was rewarded by Leo with the title of "Defender of the Faith." The insolent abuse of the Reformer's answer called More and Fisher into the field. As yet the New Learning, though scared by Luther's intemperate language, had steadily backed him in his struggle. Erasmus pleaded for him with the Emperor; Ulrich von Hutten attacked the Friars in satires and invectives as violent as his own. But the temper of the Renascence was even more antagonistic to the temper of Luther than that of Rome itself. From the golden dream of a new age, wrought peaceably and purely by the slow progress of intelligence, the growth of letters, the development of human virtue, the Reformer of Wittenberg turned away with horror. He had little or no sympathy with the new culture. He despised reason as heartily as any Papal dogmatist could despise it. He hated the very thought of toleration or comprehension. He had been driven by a moral and intellectual compulsion to declare the Roman system a false one, but it was only to replace it by another system of doctrine just as elaborate, and claiming precisely the same infallibility. To degrade human nature was to attack the very base of the New Learning; but

Erasmus no sooner advanced to its defence than Luther declared man to be utterly enslaved by original sin and incapable through any efforts of his own of discovering truth or of arriving at goodness. Such a doctrine not only annihilated the piety and wisdom of the classic past, from which the New Learning had drawn its larger views of life and of the world; it trampled in the dust reason itself, the very instrument by which More and Erasmus hoped to regenerate both knowledge and religion. To More especially, with his keener perception of its future effect, this sudden revival of a purely theological and dogmatic spirit, severing Christendom into warring camps, and annihilating all hopes of union and tolerance, was especially hateful. The temper which hitherto had seemed so "endearing, gentle, and happy," suddenly gave way. His reply to Luther's attack upon the King sank to the level of the work it answered. That of Fisher was calmer and more argumentative; but the divorce of the New Learning from the Reformation was complete.

Nor were the political hopes of the "Utopia" destined to be realized by the minister who at the close of Henry's early war with France mounted rapidly into power. Thomas Wolsey was the son of a wealthy townsman of Ipswich, whose ability had raised him into notice at the close of the preceding reign, and who had been taken by Bishop Fox into the service of the Crown. His extraordinary powers hardly perhaps required the songs, dances, and carouses with his indulgence in which he was taunted by his enemies, to aid him in winning the favor of the young sovereign. From the post of favorite he soon rose to that of minister. Henry's resentment at Ferdinand's perfidy enabled Wolsey to carry out a policy which reversed that of his predecessors. The war had freed England from the fear of French pressure. Wolsey was as resolute to free her from the dictation of Ferdinand, and saw in a French alliance the best security for English independence. In 1514 a treaty was concluded with Louis. The same friendship was continued to his successor Francis the First, whose march across the Alps for the reconquest of Lombardy was facilitated by Henry and Wolsey, in the hope that while the war lasted England would be free from all fear of attack, and that Francis himself might be brought to inevitable ruin. These hopes were defeated by his

great victory at Marignano. But Francis in the moment of triumph saw himself confronted by a new rival. Master of Castile and Aragon, of Naples and the Netherlands, the new Spanish King, Charles the Fifth, rose into a check on the French monarchy such as the policy of Henry or Wolsey had never been able to construct before. The alliance of England was eagerly sought by both sides, and the administration of Wolsey, amid all its ceaseless diplomacy, for seven years kept England out of war. The Peace, as we have seen, restored the hopes of New Learning; it enabled Colet to reform education, Erasmus to undertake the regeneration of the Church, More to set on foot a new science of politics. But peace as Wolsey used it was fatal to English freedom. In the political hints which lie scattered over the "Utopia" More notes with bitter irony the advance of the new despotism. It was only in "Nowhere" that a sovereign was "removable on suspicion of a design to enslave his people." In England the work of slavery was being quietly wrought, hints the great lawyer, through the law. "There will never be wanting some pretence for deciding in the King's favor; as that equity is on his side, or the strict letter of the law, or some forced interpretation of it; or if none of these, that the royal prerogative ought with conscientious judges to outweigh all other considerations." We are startled at the precision with which More maps out the expedients by which the law courts were to lend themselves to the advance of tyranny till their crowning judgment in the case of ship-money. But behind these judicial expedients lay great principles of absolutism, which partly from the example of foreign monarchies, partly from the sense of social and political insecurity, and yet more from the isolated position of the Crown, were gradually winning their way in public opinion. "These notions," he goes boldly on, "are fostered by the maxim that the king can do no wrong, however much he may wish to do it; that not only the property but the persons of his subjects are his own; and that a man has a right to no more than the king's goodness thinks fit not to take from him." In the hands of Wolsey these maxims were transformed into principles of State. The checks which had been imposed on the action of the sovereign by the presence of great prelates and nobles at his council were practically removed. All authority was concen-

trated in the hands of a single minister. Henry had munificently rewarded Wolsey's services to the Crown. He had been promoted to the See of Lincoln and thence to the Archbishopric of York. Henry procured his elevation to the rank of Cardinal, and raised him to the post of Chancellor. The revenues of two sees whose tenants were foreigners fell into his hands; he held the bishopric of Winchester and the abbacy of St. Albans; he was in receipt of pensions from France and Spain, while his official emoluments were enormous. His pomp was almost royal. A train of prelates and nobles followed him wherever he moved; his household was composed of five hundred persons of noble birth, and its chief posts were held by knights and barons of the realm. He spent his vast wealth with princely ostentation. Two of his houses, Hampton Court and York House, the later Whitehall, were splendid enough to serve at his fall as royal palaces. His school at Ipswich was eclipsed by the glories of his foundation at Oxford, whose name of Cardinal College has been lost in its later title of Christ-church. Nor was this magnificence a mere show of power. The whole direction of home and foreign affairs rested with Wolsey alone; as Chancellor he stood at the head of public justice; his elevation to the office of Legate rendered him supreme in the Church. Enormous as was the mass of work which he undertook, it was thoroughly done: his administration of the royal treasury was economical; the number of his despatches is hardly less remarkable than the care bestowed upon each; even More, an avowed enemy, confesses that as Chancellor he surpassed all men's expectations. The court of Chancery, indeed, became so crowded through the character for expedition and justice which it gained under his rule that subordinate courts had to be created for its relief. It was this concentration of all secular and ecclesiastical power in a single hand which accustomed England to the personal government which began with Henry the Eighth; and it was, above all, Wolsey's long tenure of the whole Papal authority within the realm, and the consequent suspension of appeals to Rome, that led men to acquiesce at a later time in Henry's claim of religious supremacy. For proud as was Wolsey's bearing and high as were his natural powers he stood before England as the mere creature of the King. Greatness, wealth, authority he held, and owned he

held, simply at the royal will. In raising his low-born favorite to the head of Church and State Henry was gathering all religious as well as all civil authority into his personal grasp. The nation which trembled before Wolsey learned to tremble before the King who could destroy Wolsey by a breath.

The rise of Charles of Austria gave a new turn to Wolsey's policy. Possession of the Netherlands, of the Franche-Comté, of Spain, the death of his grandfather Maximilian added to his dominions the heritage of the House of Austria in Swabia and on the Danube, and opened the way for his election as Emperor. France saw herself girt in on every side by a power greater than her own; and to Wolsey and his master the time seemed come for a bolder game. Disappointed in his hopes of obtaining the Imperial crown on the death of Maximilian, Henry turned to the dream of "recovering his French inheritance," which he had never really abandoned, and which was carefully fed by his nephew Charles. Nor was Wolsey forgotten. If Henry coveted France, his minister coveted no less a prize than the Papacy; and the young Emperor was lavish of promises of support in any coming election. The result of these seductions was quickly seen. In May, 1520, Charles landed at Dover to visit Henry, and King and Emperor rode alone to Canterbury. It was in vain that Francis strove to retain Henry's friendship by an interview near Guisnes, to which the profuse expenditure of both monarchs gave the name of the Field of Cloth of Gold. A second interview between Charles and his uncle as he returned from the meeting with Francis ended in a secret confederacy of the two sovereigns, and the promise of the Emperor to marry Henry's one child, Mary Tudor. Her right to the throne was asserted by a deed which proved how utterly the baronage now lay at the mercy of the King. The Duke of Buckingham stood first in blood as in power among the English nobles; he was the descendant of Edward the Third's youngest son, and if Mary's succession were denied he stood heir to the throne. His hopes had been fanned by prophets and astrologers, and wild words told his purpose to seize the Crown on Henry's death in defiance of every opponent. But word and act had for two years been watched by the King; and in 1521 the Duke was arrested, condemned as a traitor by his peers, and beheaded on Tower Hill. The French alliance came

to an end, and at the outbreak of war between France and Spain a secret league was concluded at Calais between the Pope, the Emperor, and Henry. The first result of the new war policy at home was quickly seen. Wolsey's economy had done nothing more than tide the Crown through the past years of peace. But now that Henry had promised to raise forty thousand men for the coming campaign the ordinary resources of the treasury were utterly insufficient. With the instinct of despotism Wolsey shrank from reviving the tradition of the Parliament. Though Henry had thrice called together the Houses to supply the expenses of his earlier struggle with France, Wolsey governed during seven years of peace without once assembling them. War made a Parliament inevitable, but for a while the Cardinal strove to delay its summons by the wide extension of the practice which Edward the Fourth had invented of raising money by forced loans or "Benevolences," to be repaid from the first subsidy of a coming Parliament. Large sums were assessed on every county. Twenty thousand pounds were exacted from London; and its wealthier citizens were summoned before the Cardinal and required to give an account of the value of their estates. Commissioners were despatched into each shire for the purposes of assessment, and precepts were issued on their information, requiring in some cases supplies of soldiers, in others a tenth of a man's income, for the King's service. So poor, however, was the return that in the following year Wolsey was forced to summon Parliament and lay before it the unprecedented demand of a property-tax of twenty per cent. The demand was made by the Cardinal in person, but he was received with obstinate silence. It was in vain that Wolsey called on member after member to answer; and his appeal to More, who had been elected to the chair of the House of Commons, was met by the Speaker's falling on his knees and representing his powerlessness to reply till he had received instructions from the House itself. The effort to overawe the Commons failed, and Wolsey no sooner withdrew than an angry debate began. He again returned to answer the objections which had been raised, and again the Commons foiled the minister's attempt to influence their deliberations by refusing to discuss the matter in his presence. The struggle continued for a fortnight; and though successful in procuring a subsidy, the

court party were forced to content themselves with less than half Wolsey's demand. Convocation betrayed as independent a spirit; and when money was again needed two years later, the Cardinal was driven once more to the system of Benevolences. A tenth was demanded from the laity, and a fourth from the clergy in every county by the royal commissioners. There was "sore grudging and murmuring," Warham wrote to the court, "among the people." "If men should give their goods by a commission," said the Kentish squires, "then it would be worse than the taxes of France, and England should be bond, not free." The political instinct of the nation discerned as of old that in the question of self-taxation was involved that of the very existence of freedom. The clergy put themselves in the forefront of the resistance, and preached from every pulpit that the commission was contrary to the liberties of the realm, and that the King could take no man's goods but by process of law. So stirred was the nation that Wolsey bent to the storm, and offered to rely on the voluntary loans of each subject. But the statute of Richard the Third which declared all exaction of benevolences illegal was recalled to memory; the demand was evaded by London, and the commissioners were driven out of Kent. A revolt broke out in Suffolk; the men of Cambridge and Norwich threatened to rise. There was in fact a general strike of the employers. Clothmakers discharged their workers, farmers put away their servants. "They say the King asketh so much that they be not able to do as they have done before this time." Such a peasant insurrection as was raging in Germany was only prevented by the unconditional withdrawal of the royal demand.

Wolsey's defeat saved English freedom for a moment; but the danger from which he shrank was not merely that of a conflict with sense of liberty. The murmurs of the Kentish squires only swelled the ever-deepening voice of public discontent. If the condition of the land question in the end gave strength to the Crown by making it the security for public order, it became a terrible peril at every crisis of conflict between the monarchy and the landowners. The steady rise in the price of wool was giving a fresh impulse to the agrarian changes which had now been going on for over a hundred and fifty years, to the throwing together of the

smaller holdings, and the introduction of sheep-farming on an enormous scale. The new wealth of the merchant classes helped on the change. They invested largely in land, and these "farming gentlemen and clerking knights," as Latimer bitterly styled them, were restrained by few traditions or associations in their eviction of the smaller tenants. The land indeed had been greatly underlet, and as its value rose the temptation to raise the customary rents became irresistible. "That which went heretofore for twenty or forty pounds a year," we learn from the same source, "now is let for fifty or a hundred." But it had been only by this low scale of rent that the small yeomanry class had been enabled to exist. "My father," says Latimer, "was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year at the uttermost, and hereupon he tilled so much as kept half-a-dozen men. He had walk for a hundred sheep, and my mother milked thirty kine; he was able and did find the King a harness with himself and his horse while he came to the place that he should receive the King's wages. I can remember that I buckled his harness when he went to Blackheath Field. He kept me to school: he married my sisters with five pounds apiece, so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbors, and some alms he gave to the poor, and all this he did of the same farm, where he that now hath it payeth sixteen pounds by year or more, and is not able to do anything for his prince, for himself, nor for his children, or give a cup of drink to the poor." Increase of rent ended with such tenants in the relinquishment of their holdings, but the bitterness of ejection was increased by the iniquitous means which were often employed to bring it about. The farmers, if we believe More in 1515, were "got rid of either by fraud or force, or tired out with repeated wrongs into parting with their property." "In this way it comes to pass that these poor wretches, men, women husbands, orphans, widows, parents with little children, households greater in number than in wealth (for arable farming requires many hands, while one shepherd and herdsman will suffice for a pasture farm), all these emigrate from their native fields without knowing where to go." The sale of their scanty household stuff drove them to wander homeless abroad, to be thrown into prison as vaga-

bonds, to beg and to steal. Yet in the face of such a spectacle as this we still find the old complaint of scarcity of labor, and the old legal remedy for it in a fixed scale of wages. The social disorder, in fact, baffled the sagacity of English statesmen, and they could find no better remedy for it than laws against the further extension of sheep-farms, and a terrible increase of public executions. Both were alike fruitless. Enclosures and evictions went on as before. "If you do not remedy the evils which produce thieves," More urged with bitter truth, "the rigorous execution of justice in punishing thieves will be vain." But even More could only suggest a remedy which, efficacious as it was subsequently to prove, had yet to wait a century for its realization. "Let the woollen manufacture be introduced, so that honest employment may be found for those whom want has made thieves or will make thieves ere long." The mass of social disorder grew steadily greater; while the break up of the great military households of the nobles which was still going on, and the return of wounded and disabled soldiers from the wars, introduced a dangerous leaven of outrage and crime.

This public discontent, as well as the exhaustion of the treasury, added bitterness to the miserable result of the war. To France, indeed, the struggle had been disastrous, for the loss of the Milanese and the capture of Francis the First in the defeat of Pavia laid her at the feet of the Emperor. But Charles had no purpose of carrying out the pledges by which he had lured England into war. Wolsey had seen two partisans of the Emperor successively raised to the Papal chair. The schemes of winning anew "our inheritance of France" had ended in utter failure; England, as before, gained nothing from two useless campaigns, and it was plain that Charles meant it to win nothing. He concluded an armistice with his prisoner; he set aside all projects of a joint invasion; he broke his pledge to wed Mary Tudor, and married a princess of Portugal; he pressed for peace with France which would give him Burgundy. It was time for Henry and his minister to change their course. They resolved to withdraw from all active part in the rivalry of the two powers, and a treaty was secretly concluded with France. But Henry remained on fair terms with the Emperor, and abstained from any part in the fresh war which broke out on the refusal of the French

monarch to fulfil the terms by which he had purchased his release. No longer spurred by the interest of great events, the King ceased to take a busy part in foreign politics, and gave himself to hunting and sport. Among the fairest and gayest ladies of his court stood Anne Boleyn. Her gaiety and wit soon won Henry's favor, and grants of honors to her father marked her influence. In 1524 a new color was given to this intimacy by a resolve on the King's part to break his marriage with the Queen. The death of every child save Mary may have woke scruples as to the lawfulness of a marriage on which a curse seemed to rest; the need of a male heir may have deepened this impression. But, whatever were the grounds of his action, Henry from this moment pressed the Roman See to grant him a divorce. Clement's consent to his wish, however, would mean a break with the Emperor, Catharine's nephew; and the Pope was now at the Emperor's mercy. While the English envoy was mooting the question of divorce, the surprise of Rome by an Imperial force brought home to Clement his utter helplessness; the next year the Pope was in fact a prisoner in the Emperor's hands after the storm and sack of Rome. Meanwhile a secret suit which had been brought before Wolsey as legate was suddenly dropped; as Catharine denied the facts on which Henry rested his case her appeal would have carried the matter to the tribunal of the Pope, and Clement's decision could hardly have been a favorable one. The difficulties of the divorce were indeed manifest. One of the most learned of the English bishops, Fisher of Rochester, declared openly against it. The English theologians, who were consulted on the validity of the Papal dispensation which had allowed Henry's marriage to take place, referred the King to the Pope for a decision of the question. The commercial classes shrank from a step which involved an irretrievable breach with the Emperor, who was master of their great markets in Flanders. Above all, the iniquity of the proposal jarred against the public conscience. But neither danger nor shame availed against the King's wilfulness and passion. A great party too had gathered to Anne's support. Her uncle the Duke of Norfolk, her father, now Lord Rochford, afterwards Earl of Wiltshire, pushed the divorce resolutely on; the brilliant group of young courtiers to which her brother belonged saw in her

success their own elevation; and the Duke of Suffolk with the bulk of the nobles hoped through her means to bring about the ruin of the statesman before whom they trembled. It was needful for the Cardinal to find some expedients to carry out the King's will; but his schemes one by one broke down before the difficulties of the Papal Court. Clement indeed, perplexed at once by his wish to gratify Henry, his own conscientious doubts as to the course proposed, and his terror of the Emperor whose power was now predominant in Italy, even blamed Wolsey for having hindered the King from judging the matter in his own realm, and marrying on the sentence of his own courts. Henry was resolute in demanding the express sanction of the Pope to his divorce, and this Clement steadily evaded. He at last, however, consented to a legatine commission for the trial of the case in England. In this commission Cardinal Campeggio was joined with Wolsey. Months however passed in fruitless negotiations. The Cardinals pressed on Catharine the expediency of her withdrawal to a religious house, while Henry pressed on the Pope that of a settlement of the matter by his formal declaration against the validity of the marriage. At last in 1529 the two Legates opened their court in the great hall of the Blackfriars. Henry briefly announced his resolve to live no longer in mortal sin. The Queen offered an appeal to Clement, and on the refusal of the Legates to admit it she flung herself at Henry's feet. "Sire," said Catharine, "I beseech you to pity me, a woman and a stranger, without an assured friend and without an indifferent counsellor. I take God to witness that I have always been to you a true and loyal wife, that I have made it my constant duty to seek your pleasure, that I have loved all whom you loved, whether I have reason or not, whether they are friends to me or foes. I have been your wife for years, I have brought you many children. God knows that when I came to your bed I was a virgin, and I put it to your own conscience to say whether it was not so. If there be any offence which can be alleged against me I consent to depart with infamy; if not, then I pray you to do me justice." The piteous appeal was wasted on a King who was already entertaining Anne Boleyn with royal state in his own palace. The trial proceeded, and the court assembled to pronounce sentence. Henry's hopes were at their highest when they were

suddenly dashed to the ground. At the opening of the proceedings Campeggio rose to declare the court adjourned. The adjournment was a mere evasion. The pressure of the Imperialists had at last forced Clement to summon the cause to his own tribunal at Rome, and the jurisdiction of the Legates was at an end.

"Now see I," cried the Duke of Suffolk as he dashed his hand on the table, "that the old saw is true, that there was never Legate or Cardinal that did good to England!" "Of all men living," Wolsey boldly retorted, "you, my lord Duke, have the least reason to dispraise Cardinals, for if I, a poor Cardinal, had not been, you would not now have had a head on your shoulders wherewith to make such a brag in disrepute of us." But both the Cardinal and his enemies knew that the minister's doom was sealed. Through the twenty years of his reign Henry had known nothing of opposition to his will. His imperious temper had chafed at the weary negotiations, the subterfuges and perfidies of the Pope. His wrath fell at once on Wolsey, who had dissuaded him from acting at the first independently, from conducting the cause in his own courts and acting on the sentence of his own judges; who had counselled him to seek a divorce from Rome and promised him success in his suit. From the close of the Legatine court he would see him no more. If Wolsey still remained minister for a while, it was because the thread of the complex foreign negotiations could not be roughly broken. Here too, however, failure awaited him as he saw himself deceived and outwitted by the conclusion of peace between France and the Emperor in a new treaty at Cambray. Not only was his French policy no longer possible, but a reconciliation with Charles was absolutely needful, and such a reconciliation could only be brought about by Wolsey's fall. He was at once prosecuted for receiving bulls from Rome in violation of the Statute of Præmunire. A few days later he was deprived of the seals. Wolsey was prostrated by the blow. He offered to give up everything that he possessed if the King would cease from his displeasure. "His face," wrote the French ambassador, "is dwindled to half its natural size. In truth his misery is such that his enemies, Englishmen as they are, cannot help pitying him." Office and wealth were flung desperately at the King's feet, and for the moment Henry seemed

contented with his disgrace. A thousand boats full of Londoners covered the Thames to see the Cardinal's barge pass to the Tower, but he was permitted to retire to Esher. Pardon was granted him on surrender of his vast possessions to the Crown, and he was permitted to withdraw to his diocese of York, the one dignity he had been suffered to retain. But hardly a year had passed before the jealousy of his political rivals was roused by the King's regrets, and on the eve of his installation feast he was arrested on a charge of high treason, and conducted by the Lieutenant of the Tower towards London. Already broken by his enormous labors, by internal disease, and the sense of his fall, Wolsey accepted the arrest as a sentence of death. An attack of dysentery forced him to rest at the abbey of Leicester, and as he reached the gate he said feebly to the brethren who met him, "I am come to lay my bones among you." On his death-bed his thoughts still clung to the prince whom he had served. "He is a prince," said the dying man to the Lieutenant of the Tower, "of a most royal courage: sooner than miss any part of his will he will endanger one half of his kingdom: and I do assure you I have often kneeled before him, sometimes for three hours together, to persuade him from his appetite, and could not prevail. And, Master Knyghton, had I but served God as diligently as I have served the king, He would not have given me over in my gray hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince." No words could paint with so terrible a truthfulness the spirit of the new despotism which Wolsey had done more than any of those who went before him to build up. All sense of loyalty to England, to its freedom, to its institutions, had utterly passed away. The one duty which the statesman owned to was a duty to his "prince," a prince whose personal will and appetite was overriding the highest interests of the State, trampling under foot the wisest counsels, and crushing with the blind ingratitude of Fate the servants who opposed him. But even Wolsey, while he recoiled from the monstrous form which had revealed itself, could hardly have dreamed of the work of destruction which the royal courage, and yet more royal appetite, of his master was to accomplish in the years to come.

Section VI.—Thomas Cromwell, 1530—1540.*

The ten years which follow the fall of Wolsey are among the most momentous in our history. The New Monarchy at last realized its power, and the work for which Wolsey had paved the way was carried out with a terrible thoroughness. The one great institution which could still offer resistance to the royal will was struck down. The Church became a mere instrument of the central despotism. The people learned their helplessness in rebellions easily suppressed and avenged with ruthless severity. A reign of terror, organized with consummate and merciless skill, held England panic-stricken at Henry's feet. The noblest heads rolled on the block. Virtue and learning could not save Thomas More: royal descent could not save Lady Salisbury. The putting away of one queen, the execution of another, taught England that nothing was too high for Henry's "courage" or too sacred for his "appetite." Parliament assembled only to sanction acts of unscrupulous tyranny, or to build up by its own statutes the great fabric of absolute rule. All the constitutional safeguards of English freedom were swept away. Arbitrary taxation, arbitrary legislation, arbitrary imprisonment were powers claimed without dispute and unsparingly exercised by the Crown.

The history of this great revolution, for it is nothing less, is the history of a single man. In the whole line of English statesmen there is no one of whom we would willingly know so much, no one of whom we really know so little, as Thomas

* *Authorities.*—Cromwell's early life as told by Foxe is a mass of fable; what we really know of it may be seen conveniently put together in Dean Hook's "Life of Archbishop Cranmer." For his ministry, the only real authorities are the State Papers for this period, which are now being calendared for the Master of the Rolls. For Sir Thomas More, we have a touching life by his son-in-law, Roper. The more important documents for the religious history of the time will be found in Mr. Pocock's new edition of Burnet's "History of the Reformation"; those relating to the dissolution of the Monasteries, in the collection of letters on that subject published by the Camden Society, and in the "Original Letters" of Sir Henry Ellis. A mass of material of very various value has been accumulated by Strype in his collections, which begin at this time. Mr. Froude's narrative ("History of England," vols. i. ii. iii.), though of great literary merit, is disfigured by a love of paradox, by hero-worship, and by a reckless defence of tyranny and crime. It possesses, during this period, little or no historical value.

Cromwell. When he meets us in Henry's service he had already passed middle life; and during his earlier years it is hardly possible to do more than disentangle a few fragmentary facts from the mass of fable which gathered round them. His youth was one of roving adventure. Whether he was the son of a poor blacksmith at Putney or no, he could hardly have been more than a boy when he was engaged in the service of the Marchioness of Dorset. He must still have been young when he took part as a common soldier in the wars of Italy, a "ruffian," as he owned afterwards to Cranmer, in the most unscrupulous school the world contained. But it was a school in which he learned lessons even more dangerous than those of the camp. He not only mastered the Italian language but drank in the manners and tone of the Italy around him, the Italy of the Borgias and the Medici. It was with Italian versatility that he turned from the camp to the counting-house; he was certainly engaged as a commercial agent to one of the Venetian merchants; tradition finds him as a clerk at Antwerp; and in 1512 history at last encounters him as a thriving wool merchant at Middleburg in Zealand. Returning to England, Cromwell continued to amass wealth by adding the trade of scrivener, something between that of a banker and attorney, to his other occupations, as well as by advancing money to the poorer nobles; and on the outbreak of the second war with France we find him a busy and influential member of the Commons in Parliament. Five years later the aim of his ambition was declared by his entrance into Wolsey's service. The Cardinal needed a man of business for the suppression of some smaller monasteries which he had undertaken, and for the transfer of their revenues to his foundations at Oxford and Ipswich. The task was an unpopular one, and it was carried out with a rough indifference to the feelings it aroused which involved Cromwell in the hate which was gathered round his master. But his wonderful self-reliance and sense of power only broke upon the world at Wolsey's fall. Of the hundreds of dependents who waited on the Cardinal's nod, Cromwell was the only one who clung to him faithfully at the last. In the lonely hours of his disgrace at Esher Wolsey "made his moan unto Master Cromwell, who comforted him the best he could, and desired my lord to give him leave to go to London, where he would

make or mar, which was always his common saying." He showed his consummate craft in a scheme by which Wolsey was persuaded to buy off the hostility of the courtiers by confirming the grants which had been made to them from his revenues, while Cromwell acquired importance as a go-between in these transactions. It was by Cromwell's efforts in Parliament that a bill disqualifying Wolsey from all after employment was defeated, and it was by him that the negotiations were conducted which permitted the fallen minister to retire to York. A general esteem seems to have rewarded this rare instance of fidelity to a ruined patron. "For his honest behavior in his master's cause he was esteemed the most faithfullest servant, and was of all men greatly commended." But Henry's protection rested on other grounds. The ride to London had ended in a private interview with the King, in which Cromwell boldly advised him to cut the knot of the divorce by the simple exercise of his own supremacy. The advice struck the key-note of the later policy by which the daring counsellor was to change the whole face of Church and State; but Henry still clung to the hopes held out by his new ministers, and shrank perhaps as yet from the bare absolutism to which Cromwell called him. The advice at any rate was concealed, and though high in the King's favor, his new servant waited patiently the progress of events.

For success in procuring the divorce, the Duke of Norfolk, who had come to the front on Wolsey's fall, relied not only on the alliance and aid of the Emperor, but on the support which the project was expected to receive from Parliament. The reassembling of the two Houses marked the close of the system of Wolsey. Instead of looking on Parliament as a danger the monarchy now felt itself strong enough to use it as a tool; and Henry justly counted on warm support in his strife with Rome. Not less significant was the attitude of the men of the New Learning. To them, as to his mere political adversaries, the Cardinal's fall opened a prospect of better things. The dream of More in accepting the office of Chancellor, if we may judge it from the acts of his brief ministry, seems to have been that of carrying out the religious reformation which had been demanded by Colet and Erasmus, while checking the spirit of revolt against the unity of the Church. His severities against the Protestants, exagger-

ated as they have been by polemic rancor, remain the one stain on a memory that knows no other. But it was only by a rigid severance of the cause of reform from what seemed to him the cause of revolution that More could hope for a successful issue to the projects which the Council laid before Parliament. The Petition of the Commons sounded like an echo of Colet's famous address to the Convocation. It attributed the growth of heresy not more to "frantic and seditious books published in the English tongue contrary to the very true Catholic and Christian faith," than to "the extreme and uncharitable behavior of divers ordinaries." It remonstrated against the legislation of the clergy in convocation without the King's assent or that of his subjects, the oppressive procedure of the Church Courts, the abuses of ecclesiastical patronage, and the excessive number of holydays. Henry referred the Petition to the bishops, but they could devise no means of redress, and the ministry persisted in pushing through the Houses their bills for ecclesiastical reform. The questions of Convocation and the bishop's courts were adjourned for further consideration, but the fees of the courts were curtailed, the clergy restricted from lay employments, pluralities restrained, and residence enforced. In spite of a dogged opposition from the bishops the bills received the assent of the House of Lords, "to the great rejoicing of lay people and the great displeasure of spiritual persons." The importance of the new measures lay really in the action of Parliament. They were an explicit announcement that church reform was now to be undertaken, not by the clergy, but by the people at large. On the other hand it was clear that it would be carried out, not in a spirit of hostility, but of loyalty to the church. The Commons forced from Bishop Fisher an apology for words which were taken as a doubt thrown on their orthodoxy. Henry forbade the circulation of Tyndale's translation of the Bible as executed in a Protestant spirit, while he promised a more correct version. But the domestic aims of the New Learning were foiled by the failure of the ministry in its negotiations for the divorce. The severance of the French alliance, and the accession of the party to power which clung to alliance with the Emperor, failed to detach Charles from his aunt's cause. The ministers accepted the suggestion of a Cambridge scholar, Thomas Cranmer, that the universities of

Europe should be called on for their judgment; but the appeal to the learned opinion of Christendom ended in utter defeat. In France the profuse bribery of the English agents would have failed with the university of Paris but for the interference of Francis himself. As shameless an exercise of Henry's own authority was required to wring an approval of his cause from Oxford and Cambridge. In Germany the very Protestants, in the fervor of their moral revival, were dead against the King. So far as could be seen from Cranmer's test every learned man in Christendom but for bribery and threats would have condemned Henry's cause.

It was at the moment when every expedient had been exhausted by Norfolk and his fellow-ministers that Cromwell came again to the front. Despair of other means drove Henry nearer and nearer to the bold plan from which he had shrunk at Wolsey's fall. Cromwell was again ready with his suggestion that the King should disavow the Papal jurisdiction, declare himself Head of the Church within his realm, and obtain a divorce from his own Ecclesiastical Courts. But with Cromwell the divorce was but the prelude to a series of changes he was bent upon accomplishing. In all the checkered life of the new minister what had left its deepest stamp on him was Italy. Not only in the rapidity and ruthlessness of his designs, but in their larger scope, their clearer purpose, and their admirable combination, the Italian statecraft entered with Cromwell into English politics. He is in fact the first English minister in whom we can trace through the whole period of his rule the steady working out of a great and definite aim. His purpose was to raise the King to absolute authority on the ruins of every rival power within the realm. It was not that Cromwell was a mere slave of tyranny. Whether we may trust the tale that carries him in his youth to Florence or no, his statesmanship was closely modelled on the ideal of the Florentine thinker whose book was constantly in his hand. Even as a servant of Wolsey he startled the future Cardinal, Reginald Pole, by bidding him take for his manual in politics the "Prince" of Machiavelli. Machiavelli hoped to find in Cæsar Borgia or in the later Lorenzo de' Medici a tyrant who after crushing all rival tyrannies might unite and regenerate Italy; and it is possible to see in the policy of Cromwell the aim of securing enlightenment

and order for England by the concentration of all authority in the Crown. The last check on royal absolutism which had survived the Wars of the Roses lay in the wealth, the independent synods and jurisdiction, and the religious claims of the Church. To reduce the great ecclesiastical body to a mere department of the State in which all authority should flow from the sovereign alone, and in which his will should be the only law, his decision the only test of truth, was a change hardly to be wrought without a struggle; and it was the opportunity for such a struggle that Cromwell saw in the divorce. His first blow showed how unscrupulously the struggle was to be waged. A year had passed since Wolsey had been convicted of a breach of the Statute of Præmunire. The pedantry of the judges declared the whole nation to have been formally involved in the same charge by its acceptance of his authority. The legal absurdity was now redressed by a general pardon, but from this pardon the clergy found themselves omitted. They were told that forgiveness could be bought at no less a price than the payment of a fine amounting to a million of our present money, and the acknowledgment of the King as "the chief protector, the only and supreme lord, the Head of the Church and the Clergy of England." To the first demand they at once submitted; against the second they struggled hard, but their appeals to Henry and to Cromwell met only with demands for instant obedience. A compromise was at last arrived at by the insertion of a qualifying phrase "So far as the law of Christ will allow;" and with this addition the words were again submitted by Warham to the Convocation. There was a general silence. "Whoever is silent seems to consent," said the Archbishop. "Then are we all silent," replied a voice from among the crowd.

There is no ground for thinking that the "Headship of the Church" which Henry claimed in this submission was more than a warning addressed to the independent spirit of the clergy, or that it bore as yet the meaning which was afterwards attached to it. It certainly implied no independence of Rome; but it told the Pope plainly that in any strife that might come the clergy were in the King's hand. The warning was backed by the demand for the settlement of the question addressed to Clement on the part of the Lords and some of the Commons. "The cause of his Majesty," the Peers were made

to say, "is the cause of each of ourselves." If Clement would not confirm what was described as the judgment of the Universities in favor of the divorce "our condition will not be wholly irremediable. Extreme remedies are ever harsh of application; but he that is sick will by all means be rid of his distemper." The banishment of Catharine from the King's palace gave emphasis to the demand. The failure of a second embassy to the Pope left Cromwell free to take more decisive steps in the course on which he had entered. As his policy developed itself More withdrew from the post of Chancellor; but the revolution from which he shrank was an inevitable one. From the reign of the Edwards men had been occupied with the problem of reconciling the spiritual and temporal relations of the realm. Parliament from the first became the organ of the national jealousy whether of Papal jurisdiction without the kingdom or of the separate jurisdiction of the clergy within it. The movement, long arrested by religious reaction and civil war, was reviving under the new sense of national greatness and national unity, when it was suddenly stimulated by the question of the divorce, and by the submission of English interests to a foreign Court. With such a spur it moved forward quickly. The time had come when England was to claim for herself the fulness of power, ecclesiastical as well as temporal, within her bounds; and, in the concentration of all authority within the hands of the sovereign which was the political characteristic of the time, to claim this power for the nation was to claim it for the king. The import of the headship of the Church was brought fully out in one of the propositions laid before the Convocation of 1532. "The King's Majesty," runs this memorable clause, "hath as well the care of the souls of his subjects as their bodies; and may by the law of God by his Parliament make laws touching and concerning as well the one as the other." Under strong pressure Convocation was brought to pray that the power of independent legislation till now exercised by the Church should come to an end. Rome was dealt with in the same unsparing fashion. The Parliament forbade by statute any further appeals to the Papal Court; and on a petition from the clergy in Convocation the Houses granted power to the King to suspend the payment of first-fruits, or the year's revenue which each bishop paid to Rome on his elec-

tion to a see. All judicial, all financial connection with the Papacy was broken by these two measures. Cromwell fell back on Wolsey's policy. The hope of aid from Charles was abandoned, and by a new league with France he sought to bring pressure on the Papal Court. But the pressure was as unsuccessful as before. Clement threatened the King with excommunication if he did not restore Catharine to her place as Queen and abstain from all intercourse with Anne Boleyn till the case was tried. Henry still refused to submit to the judgment of any court outside his realm; and the Pope dared not consent to a trial within it. Henry at last closed the long debate by a secret union with Anne Boleyn. Warham was dead, and Cranmer, an active partisan of the divorce, was named to the see of Canterbury; proceedings were at once commenced in his court; and the marriage of Catharine was formally declared invalid by the new primate at Dunstable. A week later Cranmer set on the brow of Anne Boleyn the crown which she had so long coveted.

As yet the real character of Cromwell's ecclesiastical policy had been disguised by his connection with the divorce. But though formal negotiations continued between England and Rome, until Clement's final decision in Catharine's favor, they had no longer any influence on the series of measures which in their rapid succession changed the whole character of the English Church. The acknowledgment of Henry's title as its Protector and Head was soon found by the clergy to have been more than a form of words. It was the first step in a policy by which the Church was to be laid prostrate at the foot of the throne. Parliament had shown its accordance with the royal will in the strife with Rome. Step by step the ground had been cleared for the great Statute by which the new character of the Church was defined. The Act of Supremacy ordered that the King "shall be taken, accepted, and reputed the only supreme head on earth of the Church of England, and shall have and enjoy annexed and united to the Imperial Crown of this realm as well the title and state thereof as all the honors, jurisdictions, authorities, immunities, profits and commodities to the said dignity belonging, with full power to visit, repress, redress, reform, and amend all such errors, heresies, abuses, contempts, and enormities, which by any manner of spiritual authority or jurisdiction might or may

lawfully be reformed." Authority in all matters ecclesiastical, as well as civil, was vested solely in the Crown. The "courts spiritual" became as thoroughly the King's courts as the temporal courts at Westminster. But the full import of the Act of Supremacy was only seen in the following year, when Henry formally took the title of "on earth Supreme Head of the Church of England," and some months later Cromwell was raised to the post of Vicar-General or Vicegerent of the King in all matters ecclesiastical. His title, like his office, recalled the system of Wolsey; but the fact that these powers were now united in the hands not of a priest but of a layman, showed the new drift of the royal policy. And this policy Cromwell's position enabled him to carry out with a terrible thoroughness. One great step towards its realization had already been taken in the statute which annihilated the free legislative powers of the convocations of the clergy. Another followed in an Act which under the pretext of restoring the free election of bishops turned every prelate into a nominee of the King. Their election by the chapters of their cathedral churches had long become formal, and their appointment had since the time of the Edwards been practically made by the Papacy on the nomination of the Crown. The privilege of free election was now with bitter irony restored to the chapters, but they were compelled on pain of præmunire to chose the candidate recommended by the King. This strange expedient has lasted till the present time; but its character was wholly changed with the development of constitutional rule. The nomination of bishops has ever since the accession of the Georges passed from the King in person to the Minister who represents the will of the people. Practically therefore an English prelate, alone among all the prelates of the world is now raised to the episcopal throne by the same popular election which raised Ambrose to his episcopal chair at Milan. But at the moment Cromwell's measure reduced the English bishops to absolute dependence on the Crown. Their dependence would have been complete had his policy been thoroughly carried out and the royal power of deposition put in force as well as that of appointment. As it was Henry could warn the Archbishop of Dublin that if he persevered in his "proud folly, we be able to remove you again and to put another man of more virtue and honesty in your

place." Even Elizabeth in a burst of ill-humor threatened to "unfrock" the Bishop of Ely. By the more ardent partisons of the Reformation this dependence of the bishops on the Crown was fully recognized. On the death of Henry the Eighth Cranmer took out a new commission from Edward for the exercise of his office. Latimer, when the royal policy clashed with his belief, felt bound to resign the See of Worcester. That the power of deposition was at a later time quietly abandoned was due not so much to any deference for the religious instincts of the nation as to the fact that the steady servility of the bishops rendered its exercise unnecessary.

Master of Convocation, absolute master of the bishops, Henry had become master of the monastic orders through the right of visitation over them which had been transferred by the Act of Supremacy from the Papacy to the Crown. The religious houses had drawn on themselves at once the hatred of the New Learning and of the Monarchy. In the early days of the revival of letters Popes and bishops had joined with princes and scholars in welcoming the diffusion of culture and the hopes of religious reform. But though an abbot or a prior here or there might be found among the supporters of the movement, the monastic orders as a whole repelled it with unswerving obstinacy. The quarrel only became more bitter as years went on. The keen sarcasms of Erasmus, the insolent buffoonery of Hutten, were lavished on the "lovers of darkness" and of the cloister. In England Colet and More echoed with greater reserve the scorn and invective of their friends. As an outlet for religious enthusiasm, indeed, monasticism was practically dead. The friar, now that his fervor of devotion and his intellectual energy had passed away, had sunk into a mere beggar. The monks had become mere landowners. Most of their houses were anxious only to enlarge their revenues and to diminish the number of those who shared them. In the general carelessness which prevailed as to the spiritual objects of their trust, in the wasteful management of their estates, in the indolence and self-indulgence which for the most part characterized them, the monastic houses simply exhibited the faults of all corporate bodies which have outlived the work which they were created to perform. But they were no more unpopular than such corporate bodies generally are. The Lollard cry for their

suppression had died away. In the north, where some of the greatest abbeys were situated, the monks were on good terms with the country gentry, and their houses served as schools for their children; nor is there any sign of a different feeling elsewhere. But in Cromwell's system there was no room for either the virtues or the vices of monasticism, for its indolence and superstition, or for its independence of the throne. Two royal commissioners therefore were despatched on a general visitation of the religious houses, and their reports formed a "Black Book" which was laid before Parliament on their return. It was acknowledged that about a third of the religious houses, including the bulk of the larger abbeys, were fairly and decently conducted. The rest were charged with drunkenness, with simony, and with the foulest and most revolting crimes. The character of the visitors, the sweeping nature of their report, and the long debate which followed on its reception, leaves little doubt that the charges were grossly exaggerated. But the want of any effective discipline which had resulted from their exemption from any but Papal supervision told fatally against monastic morality even in abbeys like St. Albans: and the acknowledgment of Warham, as well as the partial measures of suppression begun by Wolsey, go far to prove that in the smaller houses at least indolence had passed into crime. But in spite of the cry of "Down with them" which broke from the Commons as the report was read, the country was still far from desiring the utter downfall of the monastic system. A long and bitter debate was followed by a compromise which suppressed all houses whose incomes fell below £200 a year, and granted their revenues to the Crown; but the great abbeys were still preserved intact.

The secular clergy alone remained; and injunction after injunction from the Vicar-General taught rector and vicar that they must learn to regard themselves as mere mouthpieces of the royal will. With the instinct of genius Cromwell discerned the part which the pulpit, as the one means which then existed of speaking to the people at large, was to play in the religious and political struggle that was at hand; and he resolved to turn it to the profit of the Monarchy. The restriction of the right of preaching to priests who received licenses from the Crown silenced every voice of opposition.

Even to those who received these licenses theological controversy was forbidden; and a high-handed process of "tuning the pulpits" by directions as to the subject and tenor of each special discourse made the preachers at every crisis mere means of diffusing the royal will. As a first step in this process every bishop, abbot, and parish priest was required to preach against the usurpation of the Papacy, and to proclaim the King as the supreme Head of the Church on earth. The very topics of the sermon were carefully prescribed; the bishops were held responsible for the compliance of the clergy with these orders, and the sheriffs were held responsible for the compliance of the bishops. It was only when all possibility of resistance was at an end, when the Church was gagged and its pulpits turned into mere echoes of Henry's will, that Cromwell ventured on his last and crowning change, that of claiming for the Crown the right of dictating at its pleasure the form of faith and doctrine to be held and taught throughout the land. A purified Catholicism such as Erasmus and Colet had dreamed of was now to be the religion of England. But the dream of the New Learning was to be wrought out, not by the progress of education and piety, but by the brute force of the Monarchy. The Articles of Religion, which Convocation received and adopted without venturing on a protest, were drawn up by the hand of Henry himself. The Bible and the three Creeds were laid down as the sole grounds of faith. The Sacraments were reduced from seven to three, only Penance being allowed to rank on an equality with Baptism and the Lord's Supper. The doctrines of Transubstantiation and Confession were maintained, as they were also in the Lutheran Churches. The spirit of Erasmus was seen in the acknowledgment of Justification by Faith, a doctrine for which the friends of New Learning, such as Pole and Contarini, were struggling at Rome itself, in the condemnation of purgatory, of pardons, and of masses for the dead, in the admission of prayers for the dead, and in the retention of the ceremonies of the Church without material change. Enormous as was the doctrinal revolution, not a murmur broke the assent of Convocation, and the Articles were sent by the Vicar-General into every county to be obeyed at men's peril. The policy of reform was carried steadily out by a series of royal injunctions which followed. Pilgrimages were suppressed;

the excessive number of holy days diminished; the worship of images and relics discouraged in words which seem almost copied from the protest of Erasmus. His burning appeal for a translation of the Bible which weavers might repeat at their shuttle and ploughmen sing at their ploughs received at last a reply. At the outset of the ministry of Norfolk and More the King had promised an English version of the Scriptures, while prohibiting the circulation of Tyndale's Lutheran translation. The work however lagged in the hands of the bishops; and as a preliminary measure the Creed, the Lord's Prayer, and the Ten Commandments were now rendered into English, and ordered to be taught by every schoolmaster and father of a family to his children and pupils. But the bishops' version still hung on hand; till in despair of its appearance a friend of Archbishop Cranmer, Miles Coverdale, was employed to correct and revise the translation of Tyndale; and the Bible which he edited was published in 1538 under the avowed patronage of Henry himself. The story of the royal supremacy was graven on its very title-page. The new foundation of religious truth was to be regarded throughout England as a gift, not from the Church, but from the King. It is Henry on his throne who gives the sacred volume to Cranmer, ere Cranmer and Cromwell can distribute it to the throng of priests and laymen below.

The debate on the suppression of the monasteries was the first instance of opposition with which Cromwell had met, and for some time longer it was to remain the only one. While the great revolution which struck down the Church was in progress, England looked silently on. In all the earlier ecclesiastical changes, in the contest over the Papal jurisdiction and Papal exactions, in the reform of the Church courts, even in the curtailment of the legislative independence of the clergy, the nation as a whole had gone with the King. But from the enslavement of the clergy, from the gagging of the pulpits, from the suppression of the monasteries, the bulk of the nation stood aloof. It is only through the stray depositions of royal spies that we catch a glimpse of the wrath and hate which lay seething under this silence of a whole people. For the silence was a silence of terror. Before Cromwell's rise and after his fall from power the reign of Henry the Eighth witnessed no more than the common tyranny and

bloodshed of the time. But the years of Cromwell's administration form the one period in our history which deserves the name which men have given to the rule of Robespierre. It was the English Terror. It was by terror that Cromwell mastered the King. Cranmer could plead for him at a later time with Henry as "one whose surety was only by your Majesty, who loved your Majesty, as I ever thought, no less than God." But the attitude of Cromwell towards the King was something more than absolute dependence and unquestioning devotion. He was "so vigilant to preserve your Majesty from all treasons," adds the Primate, "that few could be so secretly conceived but he detected the same from the beginning." Henry, like every Tudor, was fearless of open danger, but tremulously sensitive to the slightest breath of hidden disloyalty. It was on this inner dread that Cromwell based the fabric of his power. He was hardly secretary before a host of spies were scattered broadcast over the land. Secret denunciations poured into the open ear of the minister. The air was thick with tales of plots and conspiracies, and with the detection and suppression of each Cromwell tightened his hold on the King. And as it was by terror that he mastered the King, so it was by terror that he mastered the people. Men felt in England, to use the figure by which Erasmus paints the time, "as if a scorpion lay sleeping under every stone." The confessional had no secrets for Cromwell. Men's talk with their closest friends found its way to his ear. "Words idly spoken," the murmurs of a petulant abbot, the ravings of a moon-struck nun, were, as the nobles cried passionately at his fall, "tortured into treason." The only chance of safety lay in silence. "Friends who used to write and send me presents," Erasmus tells us, "now send neither letter nor gifts, nor receive any from any one, and this through fear." But even the refuge of silence was closed by a law more infamous than any that has ever blotted the Staute-book of England. Not only was thought made treason, but men were forced to reveal their thoughts on pain of their very silence being punished with the penalties of treason. All trust in the older bulwarks of liberty was destroyed by a policy as daring as it was unscrupulous. The noblest institutions were degraded into instruments of terror. Though Wolsey had strained the law to the utmost he had made no open attack on the freedom of

justice. If he had shrunk from assembling Parliaments it was from his sense that they were the bulwarks of liberty. Under Cromwell the coercion of juries and the management of judges rendered the courts mere mouth-pieces of the royal will: and where even this shadow of justice proved an obstacle to bloodshed, Parliament was brought into play to pass bill after bill of attainder. "He shall be judged by the bloody laws he has himself made," was the cry of the Council at the moment of his fall, and by a singular retribution the crowning injustice which he sought to introduce even into the practice of attainder, the condemnation of a man without hearing his defence, was only practised on himself. But ruthless as was the Terror of Cromwell it was of a nobler type than the Terror of France. He never struck uselessly or capriciously, or stooped to the meaner victims of the guillotine. His blows were effective just because he chose his victims from among the noblest and the best. If he struck at the Church it was through the Carthusians, the holiest and the most renowned of English churchmen. If he struck at the baronage, it was through the Courtenays and the Poles, in whose veins flowed the blood of kings. If he struck at the New Learning it was through the murder of Sir Thomas More. But no personal vindictiveness mingled with his crime. In temper, indeed, so far as we can judge from the few stories which lingered among his friends, he was a generous, kindly-hearted man, with pleasant and winning manners which atoned for a certain awkwardness of person, and with a constancy of friendship which won him a host of devoted adherents. But no touch either of love or hate swayed him from his course. The student of Machiavelli had not studied the "Prince" in vain. He had reduced bloodshed to a system. Fragments of his papers still show us with what a business-like brevity he ticked off human lives among the casual "remembrances" of the day. "Item, the Abbot of Reading to be sent down to be tried and executed at Reading." "Item, to know the King's pleasure touching Master More." "Item, when Master Fisher shall go to his execution, and the other." It is indeed this utter absence of all passion, of all personal feeling, that makes the figure of Cromwell the most terrible in our history. He has an absolute faith in the end he is pursuing, and he simply hews his way to it as a woodman hews his way through the forest, axe in hand.

The choice of his first victim showed the ruthless precision with which Cromwell was to strike. In the general opinion of Europe the foremost Englishman of his time was Sir Thomas More. As the policy of the divorce ended in an open rupture with Rome he had withdrawn silently from the ministry, but his silent disapproval was more telling than the opposition of obscurer foes. To Cromwell there must have been something especially galling in More's attitude of reserve. The religious reforms of the New Learning were being rapidly carried out, but it was plain that the man who represented the very life of the New Learning believed that the sacrifice of liberty and justice was too dear a price to pay even for religious reform. More indeed looked on the divorce and remarriage as without religious warrant, though his faith in the power of Parliament to regulate the succession made him regard the children of Anne Boleyn as the legal heirs of the Crown. The Act of Succession, however, required an oath to be taken by all persons, which not only recognized the succession, but contained an acknowledgment that the marriage with Catharine was against Scripture and invalid from the beginning. Henry had long known More's belief on this point, and the summons to take his oath was simply a summons to death. More was at his house at Chelsea when the summons called him to Lambeth, to the house where he had bandied fun with Warham and Erasmus or, bent over the easel of Holbein. For a moment there may have been some passing impulse to yield. But it was soon over. "I thank the Lord," More said with a sudden start as the boat dropped silently down the river from his garden steps in the early morning, "I thank the Lord that the field is won." Cranmer and his fellow-commissioners tendered to him the new oath of allegiance; but, as they expected, it was refused. They bade him walk in the garden that he might reconsider his reply. The day was hot and More seated himself in a window from which he could look down into the crowded court. Even in the presence of death, the quick sympathy of his nature could enjoy the humor and life of the throng below. "I saw," he said afterwards, "Master Latimer very merry in the court, for he laughed and took one or twain by the neck so handsomely that if they had been women I should have weened that he waxed wanton." The crowd below was chiefly of

priests, rectors and vicars, pressing to take the oath that More found harder than death. He bore them no grudge for it. When he heard the voice of one who was known to have boggled hard at the oath a little while before calling loudly and ostentatiously for drink, he only noted him with his peculiar humor. "He drank," More supposed, "either from dryness or from gladness," or "to show quod ille notus erat Pontifici." He was called in again at last, but only repeated his refusal. It was in vain that Cranmer plied him with distinctions which perplexed even the subtle wit of the ex-chancellor; he remained unshaken and passed to the Tower. He was followed there by Bishop Fisher of Rochester, charged with countenancing treason by listening to the prophecies of a fanatic called the "Nun of Kent." For the moment even Cromwell shrank from their blood. They remained prisoners while a new and more terrible engine was devised to crush out the silent but widespread opposition to the religious changes. By a statute passed at the close of 1534 a new treason was created in the denial of the King's titles; and in the opening of 1535 Henry assumed, as we have seen, the title of "on earth supreme Head of the Church of England." In the general relaxation of the religious life the charity and devotion of the brethren of the Charter-house had won the reverence even of those who condemned monasticism. After a stubborn resistance they had acknowledged the royal Supremacy, and taken the oath of submission prescribed by the Act. But by an infamous construction of the statute which made the denial of the Supremacy treason, the refusal of satisfactory answers to official questions as to a conscientious belief in it was held to be equivalent to open denial. The aim of the new measure was well known, and the brethren prepared to die. In the agony of waiting enthusiasm brought its imaginative consolations; "when the Host was lifted up there came as it were a whisper of air which breathed upon our faces as we knelt; and there came a sweet soft sound of music." They had not long however to wait. Their refusal to answer was the signal for their doom. Three of the brethren went to the gallows; the rest were flung into Newgate, chained to posts in a noisome dungeon where, "tied and not able to stir," they were left to perish of gaol-fever and starvation. In a fortnight five were dead and the rest at the point of death,

"almost despatched," Cromwell's envoy wrote to him, "by the hand of God, of which, considering their behavior, I am not sorry." The interval of imprisonment had failed to break the resolution of More, and the new statute sufficed to bring him to the block. With Fisher he was convicted of denying the King's title as only supreme head of the Church. The old bishop approached the block with a book of the New Testament in his hand. He opened it at a venture ere he knelt, and read, "This is life eternal to know Thee, the only true God." Fisher's death was soon followed by that of More. On the eve of the fatal blow he moved his beard carefully from the the block. "Pity that should be cut," he was heard to mutter with a touch of the old sad irony, "that has never committed treason."

But it required, as Cromwell well knew, heavier blows even than these to break the stubborn resistance of Englishmen to his projects of change, and he seized his opportunity in the revolt of the North. In the north the monks had been popular; and the outrages with which the dissolution of the monasteries was accompanied gave point to the mutinous feeling that prevailed through the country. The nobles too were writhing beneath the rule of one whom they looked upon as a low-born upstart. "The world will never mend," Lord Hussey was heard to say, "till we fight for it." Agrarian discontent and the love of the old religion united in a revolt which broke out in Lincolnshire. The rising was hardly suppressed when Yorkshire was in arms. From every parish the farmers marched with the parish priest at their head upon York, and the surrender of the city determined the waverers. In a few days Skipton Castle, where the Earl of Cumberland held out with a handful of men, was the only spot north of the Humber which remained true to the King. Durham rose at the call of Lords Latimer and Westmoreland. Though the Earl of Northumberland feigned sickness, the Percys joined the revolt. Lord Dacre, the chief of the Yorkshire nobles, surrendered Pomfret, and was at once acknowledged as their chief by the insurgents. The whole nobility of the north were now in arms, and thirty thousand "tall men and well horsed" moved on the Don, demanding the reversal of the royal policy, a reunion with Rome, the restoration of Catharine's daughter, Mary, to her rights as heiress of the Crown, redress for the

wrongs done to the Church, and above all the driving away of base-born counsellors, in other words the fall of Cromwell. Though their advance was checked by negotiations, the organization of the revolt went steadily on throughout the winter, and a Parliament of the North gathered at Pomfret, and formally adopted the demands of the insurgents. Only six thousand men under Norfolk barred their way southward, and the Midland counties were known to be disaffected. Cromwell, however, remained undaunted by the peril. He suffered Norfolk to negotiate; and allow Henry under pressure from his Council to promise pardon and a free Parliament at York, a pledge which Norfolk and Dacre alike construed into an acceptance of the demands made by the insurgents. Their leaders at once flung aside the badge of the Five Wounds which they had worn, with a cry "We will wear no badge but that of our Lord the King," and nobles and farmers dispersed to their homes in triumph. But the towns of the North were no sooner garrisoned and Norfolk's army in the heart of Yorkshire than the veil was flung aside. A few isolated outbreaks gave a pretext for the withdrawal of every concession. The arrest of the leaders of the "Pilgrimage of Grace," as the insurrection was styled, was followed by ruthless severities. The country was covered with gibbets. Whole districts were given up to military execution. But it was on the leaders of the rising that Cromwell's hand fell heaviest. He seized his opportunity for dealing at the northern nobles a fatal blow. "Cromwell," one of the chief among them broke fiercely out as he stood at the Council board, "it is thou that art the very special and chief cause of all this rebellion and wickedness, and dost daily travail to bring us to our ends and strike off our heads. I trust that ere thou die, though thou wouldst procure all the noblest heads within the realm to be stricken off, yet there shall one head remain that shall strike off thy head." But the warning was unheeded. Lord Darcy, who stood first among the nobles of Yorkshire, and Lord Hussey, who stood first among the nobles of Lincolnshire, went alike to the block. The Abbot of Barlings, who had ridden into Lincoln with his canons in full armor, swung with his brother Abbots of Whalley, Woburn, and Sawley from the gallows. The Abbots of Fountains and of Jervaulx were hanged at Tyburn side by side with the representative

of the great line of Percy. Lady Bulmer was burnt at the stake. Sir Robert Constable was hanged in chains before the gate of Hull. The blow to the north had not long been struck when Cromwell turned to deal with the west. The opposition to his system gathered above all round two houses who represented what yet lingered of Yorkist tradition, the Courtenays and the Poles. Margaret, the Countess of Salisbury, a daughter of the Duke of Clarence by the heiress of the Earl of Warwick, was at once representative of the Nevilles and a niece of Edward the Fourth. Her third son, Reginald Pole, after refusing the highest offers from Henry as the price of his approval of the divorce, had taken refuge in Rome, where he had bitterly attacked the King in a book on "The Unity of the Church." "There may be found ways enough in Italy," Cromwell wrote to him in significant words, "to rid a treacherous subject. When justice can take no place by process of law at home, sometimes she may be enforced to take new means abroad." But he had left hostages in Henry's hands. "Pity that the folly of one witless fool should be the ruin of so great a family. Let him follow ambition as fast as he can, those that little have offended (saving that he is of their kin), were it not for the great mercy and benignity of the prince, should and might feel what it is to have a traitor as their kinsman." Pole answered by pressing the Emperor to execute a bull of excommunication and deposition which was now launched by the Papacy. Cromwell was quick with his reply. Courtenay, the Marquis of Exeter, was a kinsman of the Poles, and like them of royal blood, a grandson through his mother of Edward the Fourth. He was known to have bitterly denounced the "knaves that ruled about the King;" and his threats to "give them some day a buffet" were formidable in the mouth of one whose influence in the western counties was supreme. He was at once arrested with Lord Montacute, Pole's elder brother, on a charge of treason, and both were beheaded on Tower Hill, while the Countess of Salisbury was attainted and sent to the Tower.

Never indeed had Cromwell shown such greatness as in his last struggle against Fate. "Beknaved" by the King whose confidence in him had waned as he discerned the full meaning the religious changes, met too by a growing opposition in the Council as his favor declined, the temper of the man

remained indomitable as ever. He stood absolutely alone. Wolsey, hated as he had been by the nobles, had been supported by the Church; but Churchmen hated Cromwell with an even fiercer hate than the nobles themselves. His only friends were the Protestants, and their friendship was more fatal than the hatred of his foes. But he showed no signs of fear or of halting in the course he had entered on. His activity was as boundless as ever. Like Wolsey he had concentrated in his hands the whole administration of the state; he was at once foreign minister and home minister and Vicar-General of the Church, the creator of a new fleet, the organizer of armies, the president of the terrible Star Chamber. But his Italian indifference to the mere show of power contrasted strongly with the pomp of the Cardinal. His personal habits were simple and unostentatious. If he clutched at money, it was to feed the vast army of spies whom he maintained at his own expense, and whose work he surveyed with a sleepless vigilance. More than fifty volumes still remain of the gigantic mass of his correspondence. Thousands of letters from "poor bedesmen," from outraged wives and wronged laborers and persecuted heretics, flowed in to the all-powerful minister whose system of personal government had turned him into the universal court of appeal. So long as Henry supported him, however reluctantly, he was more than a match for his foes. He was strong enough to expel his chief opponent, Bishop Gardiner of Winchester, from the royal Council. He met the hostility of the nobles with a threat which marked his power. "If the lords would handle him so, he would give them such a breakfast as never was made in England, and that the proudest of them should know." His single will forced on a scheme of foreign policy whose aim was to bind England to the cause of the Reformation while it bound Henry helplessly to his minister. The daring boast which his enemies laid afterwards to his charge, whether uttered or not, is but the expression of his system. "In brief time he would bring things to such a pass that the King with all his power should not be able to hinder him." His plans rested like the plan which proved fatal to Wolsey, on a fresh marriage of his master. The short-lived royalty of Anne Boleyn had ended in charges of adultery and treason, and in her death in May, 1536. Her rival and successor in Henry's affections, Jane

Seymour, died next year in child-birth; and Cromwell replaced her with a German consort, Anne of Cleves, a sister-in-law of the Lutheran elector of Saxony. He dared even to resist Henry's caprice, when the King revolted on their first interview at the coarse features and the unwieldy form of his new bride. For the moment Cromwell had brought matters "to such a pass" that it was impossible to recoil from the marriage. The marriage of Anne of Cleves, however, was but the first step in a policy which, had it been carried out as he had designed it, would have anticipated the triumphs of Richelieu. Charles and the House of Austria could alone bring about a Catholic reaction strong enough to arrest and roll back the Reformation; and Cromwell was no sooner united with the princes of North Germany than he sought to league them with France for the overthrow of the Emperor. Had he succeeded, the whole face of Europe would have been changed, Southern Germany would have been secured for Protestantism, and the Thirty Years War averted. He failed as men fail who stand ahead of their age. The German princes shrank from a contest with the Emperor, France from a struggle which would be fatal to Catholicism; and Henry, left alone to bear the resentment of the House of Austria and chained to a wife he loathed, turned savagely on Cromwell. The nobles sprang on him with a fierceness that told of their long-hoarded hate. Taunts and execrations burst from the Lords at the Council table, as the Duke of Norfolk, who had been charged with the minister's arrest, tore the ensign of the Garter from his neck. At the charge of treason Cromwell flung his cap on the ground with a passionate cry of despair. "This then," he exclaimed, "is my guerdon for the services I have done! On your consciences, I ask you, am I a traitor?" Then with a sudden sense that all was over he bade his foes "make quick work, and not leave me to languish in prison." Quick work was made, and a yet louder burst of popular applause than that which hailed the attainder of Cromwell hailed his execution.

DATE DUE

THE KING'S LIBRARY
3000093263